

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

{S. S. JONES, EDITOR,  
PUBLISHER AND PROPRIETOR.}

CHICAGO, DECEMBER 6, 1873.

{\$3.00 A YEAR, IN ADVANCE;  
SINGLE COPIES EIGHT CENTS.}

NO. 12.

## THE EARTH HOLLOW!

Revival of the "Symmes' Hole"  
Theory, that the Earth is Hab-  
itable Within.

The Crust from 1000 to 100 Miles  
Thick--We Live on the Roof  
of the World.

An Explanation of Strange Facts that  
Puzzled Howe, Ross, Parry, Hall  
and McKenzie.

Did Captain Hall see the Hole?

The Doctrine Maintained in the "At-  
lantic Monthly," in a Hollow  
Globe Book by a New York  
Philosopher.

A VISIT TO THE SAGE.

The New Columbus in a "Curiosity  
Shop," Surrounded by Maps,  
Charts and Models.

NAVIGATORS HAVE BEEN OVER THE  
EDGE.

They saw the Aurora and North Star  
astern, Met Fat Reindeer coming  
out by Land--Tropical Drift  
and Vegetation by  
Water.

THE SUN NEVER SETS THERE.

Reflection and Refraction of Six  
Month's Sunshine alternately at  
Each Pole, Maintains Con-  
st and Heat  
Inside.

WHY NO MARINER HAS VENTURED  
IN.

A Mortal Terror Prevents all like Budd-  
ington from Entering an Enchanted  
Sea, where neither Chart, Com-  
pass nor Chronometer  
can Guide.

[From our New York Correspondent.]

Into a great metropolis come not only the  
eager money-seeker, but also the student who  
strives by aid of library, museum, etc., to  
solve the profoundest problems.

Not the least among the researches in pro-  
gress in New York City, is that of E. F.  
Brewster, a lineal descendant of Elder Brew-  
ster, chief of the Pilgrims who came  
over in the May Flower in 1620, who is giving  
his mind to the investigation of the internal  
structure of this planet. He is a man of pro-  
gressive ideas, who has spent most of his life  
striving to aid the solution of social problems,  
by laboring in connection with various asso-  
ciative and communistic movements. He has  
now settled down in New York as a manufact-  
urer of musical instruments. When his busy  
season is over each year, he gives his mind to  
philosophical studies. He seems fully con-  
vinced that this globe is hollow, and an earthly  
paradise within.

He occupies a large fourth floor on the west  
side of the city, a portion of which is fitted up  
for his bachelor abode. The visitor on enter-  
ing finds himself surrounded by a medley of  
machines, tools and various odd relics of so-  
cialistic movements. Being rather more thrifty  
than such experimenters usually are, he was  
always on hand to "save the pieces" when  
whatever association he happened to be with,  
broke up. For instance, he was in the move-  
ment to revive the North American Phalanx,  
and can show as a relic of that attempt, the  
old piano of the concern, which used to dis-  
courage more or less sweet music to Greeley,  
Ripley, Dana, etc., when they visited that  
famous institution. In his outer room, are  
work-benches, turning lathes, numerous press-  
es, dies, etc. The front of the floor is taken  
up partly with tools and partly with uniquely  
prepared and furnished sleeping and sitting  
rooms. Over the row of five windows in front,  
are nailed some phrenological charts made and  
used by him when lecturing on phrenology.

Skulls of various animals, including the hu-  
man, grin from a high shelf; over all is this  
motto in large letters: "Seek ye first the king-  
dom of God and his righteousness." On all sides  
are pictures and models of hollow spheres in-  
cluding a hollow globe two and a half feet in  
diameter.

When the persons rescued from the ice raft  
came to hand, bringing a meagre report of the  
fruits of the Polar expedition, our philoso-  
pher eagerly scanned the document, hoping  
to find something confirmatory of his hypothe-  
sis. The result was one passage in Captain  
Hall's despatch and a statement by Mr. Meyer,  
which are emblazoned in large stencil letters  
upon a partition in this curious geographer's  
curiosity shop. Hall's statement, which doubt-  
less has conveyed no such meaning to any one  
else as is put upon it in this case, is as follows:  
Scanning the horizon beyond 82 deg. 3 min.  
he said, "There is the appearance of land  
farther north and extending more to the east-  
ward than that which I have just noticed, but  
a peculiar dark, nimbus cloud that constantly  
hangs over what seems to be land prevents my  
making full determination."

The statement of Meyer is put in a semi-  
circle over a hollow globe, and reads thus:  
"Directly to the north he observed on a bright  
day, from the elevation mentioned, a line of  
light apparently circular in form, which was  
thought by other observers to be land, but  
which he supposed to indicate open water." As  
one enters these queer rooms he will per-  
haps hear this *a priori* discoverer rehearsing  
to a visitor, in measured tones, that expression  
of Captain Hall about "a peculiar, dark, nim-  
bus cloud."

He may be asked, "What is there in a nim-  
bus cloud there more than elsewhere?"

He answers, "It is evident that this appear-  
ance at the pole presented itself during the  
five days of their stay there. It could have  
been nothing but the opposite side of the  
hole."

"But what proof have you that there is a  
hole there?"

"Proof enough. Captain Symmes, who pro-  
mulgated the theory, was no fool. He was a  
captain in the war of 1812. He first announced  
his idea in 1818 in a circular. He wrote cop-  
iously for the papers and delivered lectures.  
In 1826 and 1827 he spoke before the faculty  
and students of Union College, where  
Drs. Nott and Wayland were his respectful  
hearers."

"What are the outlines of his system?"

"He said that the diameter of the northern  
opening must be about 2,000 miles, and the  
south larger. The planes of these openings  
are parallel to each other, but form an angle  
of twelve degrees with the equator. The shell  
of the earth is about 1,000 miles thick. The  
edges he calls 'verges,' and makes them 1,500  
miles from the regular convexity without, to  
the regular concavity within."

"But on what facts does he base this astound-  
ing statement?"

"The Captain got his facts from Ross, Howe,  
Parry, McKenzie, and others, as I get some  
from Captain Hall."

"Yet none of these men believed the earth  
hollow?"

"No; but they were astonished at certain  
facts of their experience that Symmes saw  
could only be explained by the hollow-globe  
theory."

Mr. P. Clark, a pupil of Symmes, gave full  
account of the doctrines of the latter in the  
*Atlantic Monthly* of April, 1873.

"Did you know anything about Symmes or  
his theory when your attention was first at-  
tracted to this matter?"

"I had a vague idea of some such man, but  
about the winter 1870-1 the thought of the  
globe being hollow began to press itself upon  
my mind, and I find that another man out West  
began to dwell upon the same subject in that  
year. The result in his case was an interesting  
book called 'The Hollow Globe.' This volume  
came into my hands in June 1873. He claims  
that the first thoughts he had on the subject  
came from a 'trance medium.' My views  
were not the result of any such inspiration.  
Yet his method is much like mine, inasmuch  
as he works out the conclusion analogically.  
We both maintain the doctrine that the  
earth must resemble man in its internal  
structure."

"According to what known laws of physics  
do you consider that your hollow open-ended  
globe was formed?"

"It is a result of a balance between the cen-  
tripetal and centrifugal forces. The matter  
constituting the globe must have been con-  
densed from a belt in accordance with the  
nebular hypothesis of Laplace, but could not  
reach the centre, because the centrifugal force  
was more active there than the centripetal.  
Hence the hollow globe."

"Well, about Symmes; let's have more about  
his facts."

"One leading thought with him is that the  
only sensible explanation of the fact that the  
climate of the eastern coast of North America  
is much colder than that of Western Europe,  
lies in the idea that as the 'verges' must be the  
coldest part of the earth's surface, because  
being more convex, they diverge instead of  
converging the sun's rays--the temperature of  
any part of the earth's surface depends as well  
upon its proximity to the verge as to the  
equator. Symmes makes the lower edge of  
the northern verge identical with the line of  
perpetual frozen ground. This line passes  
from 68 degs. north and 20 degs. east from  
London through Spitzbergen, Southern Green-  
land, Cook's Inlet, Fox Island, Southern  
Kamchatka, and thence over the mouth of  
the White Sea to the starting point. As this  
line comes furthest south about Hudson Bay  
the coldness of our coast would be a natural  
result according to his theory. Certainly the

ocean current doctrine will not explain it.  
There is no reason why the Gulf Stream  
should not moderate the climate of North  
America as well as that of Eastern Europe."

"What, in brief, are the other facts upon  
which Symmes' theory is based?"

"Among others are these: 1. The highest  
altitude of the sun is not at noon in very high  
latitude, but at some time after, as Captain  
Parry informs us.

2. In the Pacific Ocean, at the lowest part  
of this supposed verge, navigators have ob-  
served, opposite the sun, a luminous belt or  
ring, of a crescent form, 15 degrees above the  
horizon, which Symmes says is caused by the  
reflection of the sun's rays from the opposite  
highest part of the verge.

3. But at the highest part of the verge they  
see a dark opaque space low in the horizon,  
which he says is produced by the fact that the  
incident rays of light, as they are reflected from  
the lowest part of the verge, are so refracted  
that they fall below the eye of the observer.

4. Captain Ross says that in high latitudes  
the horizon is so limited that objects can be  
seen only at short distances; while in a direc-  
tion east and west the horizon is greatly ex-  
tended.

5. Captain Parry speaks of the elongated  
appearance of the sun and moon in high lati-  
tudes. The dense atmosphere of the verge  
would cause this.

6. The brilliant twilight of the far North is  
inexplicable upon the Newtonian theory, but  
would be caused by the sun's rays thrown into  
the interior through the southern opening,  
which by two refractions, one at each opening,  
and two or three reflections from the inner  
concave surface, would produce this light.

7. Captain Parry states that when sailing  
northward in high latitudes the North Star  
rises over the bow of the ship to the zenith, as  
you proceed, and then declines towards the  
stern. On the Newtonian theory the ship  
must have sailed directly under the star  
and over and down upon the opposite side of  
the earth.

8. Further confirmation of the theory is  
drawn from the variations and dip of the  
magnetic needle. For instance the dip is  
nearly uniform upon the same latitude; but on  
the 'verge' region the dip is greatly increased,  
and becomes nearly perpendicular.

9. The barometer also illustrates the theory  
along the region of the verge the mercury  
rises the highest, for here the atmosphere is  
most dense.

10. Captain Parry and others say that when  
in very high latitude, far over the verge, the  
aurora borealis is almost always seen in a  
southerly direction--that is upon the verge  
where the greatest rarefaction and condensa-  
tion of the air would take place.

11. Navigators in the South Atlantic ob-  
serve low in the horizon to the southeast lu-  
minous bodies, like clouds in the sky, which be-  
come more and more elevated as you go south,  
until at the Straits of Magellan they appear at  
the zenith. Symmes says that those bright  
clouds are produced in the air by the light of  
the sun reflected from New Zealand, etc.  
They do not rise and set, and this fact gives  
plausibility to the explanation.

12. According to all explorers, above and  
beyond 68 degrees and 70 degrees north lati-  
tude, there is a milder climate than at a lower  
degree of latitude; whereas, according to  
received theories, the cold should increase to-  
wards the pole.

13. Immense shoals of herring, in good con-  
dition, come down from the polar seas and  
are never known to return. According to  
Symmes, we may suppose they make the cir-  
cuit of the globe annually over the outer and  
inner surface.

14. Spitzbergen is bleak and barren on the  
south, while to the north, plants, flowers, and  
trees are found; and drift-wood, having a  
tropical appearance, and vegetables and flow-  
ers unknown to botanists growing upon it, is  
found in great quantities on the northern  
coast of Iceland, Norway, Spitzbergen, and  
Siberia. If this were brought up by the Gulf  
Stream, why is it never seen at intermediate  
points.

15. The winters of Spitzbergen and Eng-  
land alternate in severity. This, says Symmes,  
is because the warm winds out of the  
interior moderate the air of North Spitzbergen,  
and as they pass over the verge fall upon Eng-  
land as cold northerly winds; while the south winds,  
that make England warm, after passing the  
ice-bound verge, fall freely upon Spitz-  
bergen.

16. A few years ago Captain Weddell pen-  
etrated the ice-barriers of the South Pole, and  
found an open ocean similar to that around  
the North Pole.

17. Captain Whimper, lately exploring  
Greenland, at 70 deg. found great quantities  
of fat reindeer passing from north to south at  
that point, showing that there was better pas-  
turage further north than he found there.

18. The most common objection to the the-  
ory is that the sun could not warm such an  
interior. On the contrary, the probability is  
that the light and heat there would be almost  
unendurable on account of the innumerable  
reflections and refractions.

19. Another objection is found in gravita-  
tion. But there is probably a line between  
the inner and outer surfaces of the earth which  
may be called the centre of gravitation.

20. Again, it is said that the shadow of the  
earth appears circular, and not of the form  
claimed upon this theory; but the density of  
the air at the verges increases its refractive  
power, like a convex lens, and so refracts the  
sun's rays that the shadow of the earth would  
still appear circular."

"This is certainly a very startling array of  
facts and fancies. But tell me what other  
facts you have yourself noticed in the writings

of explorers and scientists bearing upon this  
subject."

"In amplification of the idea that the earth  
has organs and organic functions analogous  
to those of animals, I notice that Professor  
Maury gives such facts concerning ocean cur-  
rents as corroborate the hypothesis that they  
correspond to the circulation of the blood of  
animals. Thus the great Antarctic current is  
known to flow from the south pole, and then,  
divided by Cape Horn, passes in two streams  
towards the equator, the main one, on the  
west coast, forming the great equatorial belt,  
3,000 miles wide, which is finally mingled with  
various other currents. Where these currents  
seem to end other currents are known to take  
their rise, one of which after hugging the  
coast of Japan, passes through Behring's  
Straits. Others rising in the Indian Ocean, center  
in one, that sweeping the eastern, southern  
western coast of Africa, crossing the Atlantic  
and striking the coast of South America,  
divides into two near the Amazon, one of  
which goes south, the other, passing through  
the Caribbean Sea into the Gulf of Mexico, be-  
comes the Gulf Stream; which pressing close  
to our coast, crosses the Atlantic between  
Greenland and Norway, and then goes to the  
Pole opposite the Behring's Straits stream.  
The continuance of these streams through the  
interior of the earth to the South Pole again  
would complete the analogue of the ocean cur-  
rents to the venous and arterial circulation of  
the human blood. The single stream issuing  
from the South Pole corresponds to the great  
aorta conveying arterial blood from the heart  
to the surface for distribution.

The evaporation of this great stream and its  
return, in the form of rain, corresponds to the  
capillary system. The streams and the rivers  
running into the Gulf Streams, correspond to  
the small veins carrying venous blood to the  
larger veins. The two great currents that enter  
the North Pole, correspond to the right and  
left subclavian veins that return the blood to  
the heart and lungs. The earth has not only  
a circulatory system, but also a respiratory  
system and a digestive apparatus--a heart,  
lungs, stomach and a heating apparatus (be-  
tween the two crusts, which constitute the  
mucous and serous surface). The vital func-  
tions are all performed on the inside.

"Do you attach much importance to what  
Symmes says about the herring all coming  
down from the polar ocean?"

"Yes; this confirms my theory that all the  
main ocean currents tend northward. The  
instincts of these herring evidently teach them  
to swim against these currents in order that  
they may continually meet fresh supplies of  
their natural food." The shape and distribu-  
tion of the continents, most of the land  
being north of the equator, also confirms this  
theory.

"Do you find in Hall's reports any confir-  
mation of the statements of other explorers that  
there is an open polar sea, and that the climate  
grows warmer as you approach the pole?"

"Yes; writing from Cape Brevoort, Octo-  
ber 29th, 1871, to Secretary Robeson, he says:  
'Up to the time that I and my party left the  
ship all have been well, and continue with  
high hopes of accomplishing our great mission.  
We find this a much warmer climate than we  
expected. From Cape Alexander, the moun-  
tains on either side of the Kennedy Channel  
and Robeson Strait, were found entirely bare  
of snow and ice, with the exception of a gla-  
cier that we saw commencing in about latitude  
80 deg. 30 min. north, on the east side of the  
strait, and extending in an east-northeast  
direction as far as can be seen from the moun-  
tains by Polar Bay. We have found that the  
country abounds with live seals, game, geese,  
ducks, musk, cattle, rabbits, wolves, foxes,  
bears, partridges, linnings, etc. Our sailors  
have shot two seals in the open waters while  
at this encampment.'"

"That seems somewhat confirmatory of your  
doctrine, I must admit. But about the light  
of your inner world. It seems very hard to  
conceive of anything but a gloomy cavern in a  
hollow globe."

"I can prove by well-known laws of optics,  
that the sun would never set there. When the  
days are longest, the sun shines beyond the  
north pole 2 1/4 deg. north of the pole for six  
months, during which time it will be seen the  
rays pass straight in; and by aid of the law of  
refraction through a dense atmosphere, they  
strike the concave surface below the equator  
on the inside, and are from thence reflected in  
all directions, striking every other point of  
the surface, thus producing perpetual day-  
light."

"But on the 21st of March and 21st of Sep-  
tember, the sun is right on the equator."

"The sun being in that position, supposing  
it to be no larger than the earth, the rays would  
pass right by each pole, but by the law of re-  
fraction, they are bent inward on striking the  
dense atmosphere of the verge, as a stick is  
made to seem bent by putting it into water, a  
denser substance than air. These bent rays  
strike the interior surface near the openings,  
thus furnishing an abundance of light and  
heat, and that, too, desirably distributed. A  
practical illustration of this fact of optics, is  
found in the statement of Captain Hall, that  
the sun was apparently seen on a certain day  
when it was known to be seventeen degrees  
below the horizon, the appearance being the  
result of the laws of refraction."

"If this globe is hollow, the other planets  
must be. What do you know about them in  
this respect?"

Producing from an astronomical work a  
telescopic view of Mars and Venus, he  
showed a picture of Mars with a large round  
white spot at the pole, and read from a book  
this question and answer:

"Q. What appearance does Mars exhibit  
when viewed with a telescope?

"A. Bright spots are seen alternately at  
the poles."

From another book he read, "Remarkable  
white spots are often seen near the poles of  
the planet, Mars. These vary in size, and  
after long exposure to the Sun disappear." He  
continued, "I claim that this is not a collection  
of ice, but an illuminated opening, and that it  
disappears when the Sun shines directly upon  
it, just as the Moon does."

"Look within!" added the geographer on  
another part of the subject as he held a lamp  
at the lower pole of his large globe. "See how  
this feeble light irradiates the whole inner sur-  
face, dull and rough as it is."

Gazing in through the other opening, the  
visitor observed that "reflection and refraction"  
did indeed produce quite an illumina-  
tion. He also saw, not without amusement,  
that the interior was divided into seas and  
continents, and that the latter bore such names  
as New Atlantic, Esperanza, Utopia, Isles of  
the Blessed, Arcadia, Eldorado, New Jerusa-  
lem, and the New Earth.

"You seem to think that the inside is a good  
place to keep house."

Drawing himself to his full height, with all  
his soul flashing in his dark eyes, the new  
Columbus said, "I believe that as surely as I  
stand here, many Scripture prophecies will  
find their fulfillment only in the discovery and  
possession by our race of the blessed regions  
within." Then he produced a Bible and read  
passage after passage that certainly no other  
man ever applied as he does.

"I believe you have an idea that the great  
bore will be reached first by balloon?"

"Yes; there is nothing to hinder. I told  
Mr. Donaldson not to be scared if he should  
find himself hovering over this polar hole, but  
to sail in. He said he was not afraid to go  
anywhere that gas would go, and he'd be  
bound to push in and pre-empt the whole  
place if he got a chance. He would not take  
possession in the name of Pope Pius, but of  
King Science."

"Truly, if your theory is correct, North  
Pole exploration rises to a very dignified busi-  
ness. It always struck me that the navigators  
there were making 'much ado about nothing.'  
If you are right, they must have been inspired  
from the invisible world to push in that di-  
rection. But how do you account for the fact  
that so many, after fighting ice so long, have  
reached the edge of the Polar Sea, and have  
not dared to venture in?"

"I believe that the inner world is to be the  
abode of righteousness. When unworthy men  
approach that golden gate the Lord confuses  
their counsels and blocks their way, just as he  
blocked the Egyptians in crossing the Red  
Sea, even to 'taking off their chariot wheels.'  
Again the navigators find themselves 'all at sea'  
in very truth, charts, compasses and even  
chronometers no longer guide. They feel  
themselves entering a region of fairy enchant-  
ment. They say like Buddington, 'If we go  
up there, we will never get back.' Then  
overcome by a mortal terror, they turn and  
flee homeward."

"As to vessels I suppose you have no hope  
of regular packet lines to the interior?"

"I don't know. I believe that the true  
access to the pole is by Behring's Straits; that  
the warm Pacific currents keep a way always  
open through there, and that Providence has  
lately given our countrymen possession of that  
half-way house, Alaska, to the end that they  
may be the first to possess the new earth.  
There will be a chance truly for a new Col-  
eridge to write up the 'Ancient Mariner,' of  
whom it may be said:

"He was the first  
Who ever burst  
Into that silent sea."

Well, already they have found gold at  
Alaska. Let them find it at the pole and they  
will flock there if they have to build a railroad  
through Greenland, or plow an opening  
through the icebergs. Within five years the  
mystery will be solved. Hall, from the  
Pisgah top of Cape Brevoort, saw the line of  
light and the nimbus cloud. Others will  
soon reach the promised land, following that  
cloud by day and pillar of fire by night. Go-  
ing north from Cape Brevoort, that light will  
grow wider and longer, and that cloud rise  
higher and higher, until it finally covers the  
horizon, the outer world is shut out, the gate-  
way is passed, and Paradise bursts into  
view.

### Spirit Likenesses.

Some people write us long letters, saying  
they have accidentally seen the RELIGIO-  
PHILOSOPHICAL JOURNAL, but want further in-  
formation, etc., etc., about spirit photographs  
or something else. Some people forget that  
our time is money and our paper costs but  
\$3 00 a year. One year's perusal of the JOUR-  
NAL will give them a flood of light upon the  
Philosophy of Life that they have never  
dreamt of.

They will also get from the investment  
much useful knowledge, not only in regard to  
spirit photography, but other sciences that aid  
in developing the Philosophy of Life.

Some of those who desire information (such  
as is published every week in the JOURNAL)  
ever forget to inclose return postage.

We received \$3 00 from Washington, D. C.,  
in an envelope containing an unfinished com-  
munication for the JOURNAL. No name at-  
tached. Evidently the writer failed to mail all  
the letter.



## New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

## A Voice from Dr. Franklin.

A number of weeks ago, a Spirit announced by himself as Dr. Franklin and previously announced by my guides as such, came and gave me a grand communication on the "Great Forces of Nature," which I have incorporated with my new work called "The Key of Life." After he had finished that article, I asked him about the air currents and the subject of ballooning. He stated that efforts would be made to cross the ocean in a balloon but none would succeed until next summer. Donaldson's attempt and failure is the first fulfillment of this prophecy. I give the results of his other instructions in the following article which was published in the *Golden Age* of Oct. 25th, the second paragraph of which is word for word as Franklin gave it to me excepting that the words "predict that," were then in the place of *think*, in the first clause.

## ATMOSPHERIC CURRENTS AND BALLOONING.

I wish to give you some statistics with reference to atmospheric currents which I think are quite unknown. Investigation will yet prove that there are currents moving eastward over the Atlantic ocean from three hundred to one thousand feet high, and westward, about three thousand feet high. There are currents also moving over the land in the same direction which are lower and swifter than those over the water. These currents sometimes cease for a time, but operate a majority of the time. These statistics I have made from a clairvoyant insight which has rarely ever failed of proving correct.

I think a balloon will cross the ocean next summer and not before, and that in a few years there will be a regular system of balloon travel to various parts of the globe. It will be necessary, however, before great success is achieved, that an electric motive power should be attached to secure greater swiftness and perfect facility in guiding them in all directions. The material of balloons should be silk saturated with the best varnish, extra coats should be put upon the seams, and the inside arranged in four divisions, so that if one part should become perforated, the others would still be intact to sustain it in mid air. The part where passengers are carried should be in the form of an upright cylinder, with seats around on the outside. The electric motive apparatus should be in the balloon itself, and two rudders should be used, one of which should guide to the right or left, and the other upward and downward. The cord regulating the rudders and electrical apparatus, which last should be on movable pulleys, should of course be in the cylindrical passenger car, where the pilot must sit.

Why the world has gone on so long without thinking of these things is a wonder. Not only is ballooning destined to be the swiftest and safest of all methods of travel, but the pleasantest and most beautiful. What an improvement, for instance, over the sea sickness of ocean travel and the joltings of wagons over rough roads.

E. D. BABBITT.

New York, Oct. 6th, 1873.

## Health.

Health gives harmony, and happiness and lies at the very foundation of success and power in this world. It conduces to moral upbuilding and prevents a vicious tendency. Most persons do not know what it is to have a fine flow of the life power through the system. It makes life a joy, paints beauty on the cheeks and in the eye, and adds grace and buoyancy to the movement. Thousands of our Americans are dying from nervousness, sedentary habits and over-use of the brain. For such, a few simple rules taken from the "Key of Life," a work not yet published, will be useful.

1. Take open-air exercise and sunshine daily.

2. Avoid stimulating diet, such as peppers, spices, coffee, green tea, liquors, and too much meat. Eat Graham bread, crushed wheat, fruits, etc.

3. Sleep with head to the north or northeast. Avoid feather beds, cotton mattresses, comforters, and feather pillows. Use blankets, pillows of wire or hair, mattresses of hair, hanks, etc.

4. On rising put the hands in cool water and rub over the whole body for two or three minutes, then wipe dry and rub the whole surface with the hands so as to equalize the magnetic forces.

5. On retiring, rub the whole body a few moments with the hands, especially on the bottom of the feet and down the spine. Equilibrium of the vital forces gives health a sweet sleep.

6. Avoid all things gloomy, such as gloomy thoughts, gloomy companions, gloomy theology, gloomy forebodings, sensational stories, and spend some time daily if possible in joyous recreations.

7. Occupy the mind and body with something useful and encourage the cheerful disposition that comes from making some one happy.

## Book Review.

"Miracle Workers and The Power which Helped, or made them perform Mighty Works and utter Inspired Words, together with some Personal Traits and Characteristics of Prophets, Apostles and Jesus, or New Readings of 'The Miracles,' by Allen Putnam, A. M., author of 'Natty, A Spirit,' 'Spirit Works Real, but not Miraculous,' etc., etc. pp. 238.

The advanced sheets of this remarkable work, indicate good things in store for those who peruse its pages. Remarkable it is in the position the author has taken. He is a well-known Spiritualist, a popular author, a liberal or radical, but he by no means writes from the latter standpoint. He states his position as follows:

"The long continued and still widely prevalent New England belief, that our received English Bible is, in all its parts, the Word of God, and his only revealed word, has in the succeeding pages been left unquestioned. Each and every story and narrative the book contains has been tacitly allowed to be exactly true. The author placed himself on the platform, and then standing by the side of the average reader of English, saw the Marvel Workers as he has described them above; he wrote for the mass of Bible readers, and in a way which they can understand and verify."

Over the dry dust of the Bible, Mr. Putnam throws the light of Spiritualism. Its fantastic stories and chronicles of miracles are revived with new life. He is an all-believing churchman, traveling over the weary, oft-traversed road, with Spiritualism for a guide. Prophets were media, and spirits were Lords and Gods. He galvanizes into the appearance of probability the child-tale of Jonah and the incoherencies of the prophecies. He is as ingenious

as Swedenborg in his interpretations, and we are fain to admit, in many instances, nearer the truth.

To the believer in the infallibility of the Bible, this interpretation must furnish food for deep consideration. The author, for the time, accepts "King James' version" and "forgetting past theories and biases, as far as possible, he takes up the ancient record, gives a cursory glance at its contents from page to page, thus gathers its most obvious accounts and indications, relating its own paternity, and attempts a plain report of its findings. His desire is to make a distinct presentation of biblical facts, accompanied by views and thoughts resultant from them, which shall indicate some actual agents and processes through which man has been favored with super-mundane manifestations and revelations."

To follow the author through the books of the Bible would require entirely too much space. No instance of spirit power escapes his keen vision. If he errs, it is by extending too far the sphere of that influence. It is the Lord, commanding with a "thus saith" Abraham, Moses and the Prophets. It commands the former to slay his son in order to try "the measure of Abraham's plasticity and reliability as a medium." It is the flame in the bush, to Moses; it causes Moses' rod to bloom; it writes the laws, speaks through Balaam's ass, and thus to the trance of the Revelator.

Written, as the work is, in a plain and candid style, and most conciliating spirit, it is difficult to conceive of a mind so bigoted as to be invulnerable to its interpretations. That it will convince the believing churchman of the truth of Spiritualism, is doubtful, for in introducing spirits as the cause of all the miracles, Mr. Putnam at once sweeps miracles entirely away. They are no longer what the church claims them to be, nor have they the uses claimed. As a part of church machinery, they are annihilated; this never can be granted. To the already believing Spiritualist, the new wine pressed from the old lees is very pleasing. The dark passages, the contradictions, the improbable narratives, are replete with meaning and glow with a new light; such will be read with avidity and increasing interest.

Mr. Putnam has manfully illustrated the broad sweep, and the deep current of Spiritualism. It is not "modern"—a creation of yesterday, but of remotest antiquity. He who writes its history, must not commence twenty-five years ago, but with the dawn of the human race on this planet. The Bible is a chronicle of the spiritual aspirations, intuitions and phenomena of early man. It is one of the many sacred books in which are recorded the earliest intuitions and spiritual phenomena. Through all of these, Spiritualism runs as a golden stream; without it, the church, the prophecy, the child-tale, become dry and lifeless. It is the germ embodied in the wrinkled husks, the sweet kernel in the forbidding burr.

If the author succeeds in obliterating prevalent belief in the infallibility of the Bible and its divine authority, and at the same time sustains its excellence as a record of spiritual phenomena, he will have accomplished a good and noble task. With the overthrow of infallibility, the tendency is to rashly discard the whole as worthless. This iconoclastic skepticism is only second to all-believing credulity, in its unfortunate results.

Mr. Putnam has written from an all-believing standpoint, interpreting differently from the ordinary believer. He substitutes the word "Spirit" for "Lord." This will not gratify a churchman, it does not satisfy Mr. Putnam. He is called on to explain too much. Good as his book is, and admirable for the purpose intended, he can write a better, covering almost exactly the same field, but from a different standpoint.

We do not relish swallowing the Bible as a whole, even if sugar-coated with a transparent varnish of Spiritualism.

If we ate chestnuts, we should consider it a hard condition to swallow the burrs; we desire to have the kernel extracted.

Mr. Putnam is ably qualified to write a book which shall segregate from the Bible all that is truly the spiritual portions, and discard by means of clear and searching criticism those passages which are unreliable or worthless. Such a work would not be composed for the purpose of inducing new converts into the fold, but for those already within its walls.

To the honest Bible student every page of the work is replete with information; to the Spiritualist, desirous of fully arming himself against the attacks of orthodoxy, it is invaluable. To the general reader, it has more than usual interest.

HUDSON TUTTLE,

Berlin Heights, Ohio.

## New York Spiritualists Repudiate the Free-Love Infamy—A Card to the Public, from the Spiritualists of New York.

The rational friends of Spiritualism in this city—holding regular meetings at Robinson Hall—have observed with a deep feeling of displeasure that a number of unscrupulous persons claiming to be Spiritualists—residing here and elsewhere throughout the United States—have of late attempted, with some degree of success, to so control the public meetings of Spiritualists as to entirely divert them from their original aim and proper objects. Taking advantage of the liberal and tolerant spirit of our people, and abusing the large liberty of the Spiritual Platform, they have openly inculcated socialistic ideas and practices which are alike subversive of the interests of private virtue and public morality. This publication is rendered necessary by the attempt to thus identify the name and character of Spiritualism with the absurd doctrines and indecent conduct of persons who, by precept and example, encourage the violation of law and the practice of infidelity to the most sacred of all human obligations.

It is well known that the number of males and females born in all countries is nearly equal; and in this fundamental fact we recognize the emphatic protest of nature against polygamy and similar customs, whether sheltered by legalized institutions or recognized as crimes under the existing forms of law. In this division of the sexes (quite equal except so far as the balance is disturbed by war and more hazardous occupations of men) we discover the foundation of a conclusive argument in favor of the monogamic marriage.

We are not left here to depend upon uncertain evidence derived from doubtful sources. This division of the sexes is a fact of great and unmistakable significance. The law of nature is the voice of God. Here we find no justification of the dissolute practices which the common judgment of civilized nations has condemned as immoral.

A plurality of wives or husbands, or of persons otherwise sustaining similar relations, does not accord with the natural law as expressed in the works of creation. The whole system is at once irreverent and unnatural, subversive of social order and forever at war with the higher laws of our spiritual being.

Passional attractions—when unrestrained by reason and conscience—furnish incentives to excessive indulgence and brutality. The attempt to overthrow the institution of marriage,

and to introduce in its stead temporary sexual relations, formed at the feverish suggestions, sudden caprice or momentary passions, endangers the chief interests of society by inverting the divine natural order. The consuming fire of the passions darkens and deadens the spiritual affections. The pure loves, conjugal, parental and filial, which make the perfect home the most expressive symbols of heaven on earth, are all restrained, obscured and gradually extinguished. Anarchy in our social and domestic relations; the physical, intellectual, and moral degeneracy of the race, are evils that inevitably result from unlimited individual freedom in this most important relation. In our judgment this perversion of animal instincts and passions is an unholy despotism that leads to barbarism.

Entertaining these views, this Society will neither approve nor in any way countenance the pernicious doctrines and immoral practices to which reference is here made. We respectfully assure the public that speakers who are known to entertain such views, and all who justify the violation of the laws which have for their object the conservation of social harmony and sound morality, will not be employed by this Society in any such public capacity.

[Please publish, by request of the Trustees.]

J. BISCO.

R. G. S. EUNSON,

W. S. BARLOW.

HENRY J. NEWTON, President.

J. A. COZENO, Secretary.

## Letter from Eld. T. H. Stewart.

BRO. JONES—SIR:—Forasmuch as many have taken in hand to set forth in order a declaration of things, which are most surely believed among us, it seemed good to me, having had perfect understanding of all things, to write unto thee in order most excellent, Theophilus, that thou mayest still continue to send forth through thy most ably edited paper, the things wherein thou hast already been instructed. There is in the days of Gen. Grant, our Chief Magistrate of the United States, a certain aspirant for his office, one Victor Emanuel, the ouster of Pope Pius the IX., the noted free-lover who has many sycophants ready to do his bidding in order to slander H. W. B. and all virtue-loving people. Being one of the first to correspond with Bro. G. W. Gates some time last November, 1872, we succeeded admirably in our mass-meeting at that time. The treasonable designs of Mrs. Woodhull to our nation and humanity at that time, were thrust upon us, in all their wickedness of obscenity, and filthiness. Passing on to Virginia, and then back through Ohio, Indiana, on to Northern Michigan, I was assailed on every side for being at said convention, some pro and some con. But I have lived to see this ulcer of corruption fully putrefy and come to a head in Moses Hull, in his confession, etc.

It is an old adage that silence gives consent; at least it does in this case at Chicago. Not a Woodhullite dared to move their tongue against their Moses, while many encouraged D. W. Hull and his most loving Brother, that is lover of lust, to commence the *Crucible* in opposition to the RELIGIO-PHILOSOPHICAL JOURNAL. Bro. D. W. Hull was the bold advocate of Woodhullism in our city last May, 1873, and for so doing was completely used up in his debate by Rev. Mr. Blairly. Hull's crucifix will be like small potatoes in Ireland—not much account.

I crossed the lake from Grand Haven to Chicago. Being detained by casualty on railroad train, and storm on the lake, I was one day late, but in time to be immediately set upon by one of the lovers of Victoria with constitution in hand, soliciting my support for its adoption, etc. One of the most consummate farces ever stuffed down a bamboozled crew of human beings, was transacted in the shape of a committee and resolution—viz:

"WHEREAS, The present American Association of Spiritualists is very defective (which is true to the letter),

"Resolved, That a committee be appointed to write and present a constitution and by-laws for said association," etc., when lo and behold I had the thing already in my hands, furnished by Victoria—the child born and his name Moses. On Thursday, Col. Blood, read their Moses to the convention, and they adopted him with all his horns, hoofs and claws.

I have listened for several years to hear the Goliaths abuse the clergy, condemn tyranny in the churches, etc., but alas! for poor, weak humanity. I submit to them Art. 3, Chap. 3d, of constitution:

"The Association, wherever possible, shall organize, maintain and conduct a Children's Progressive Lyceum, as a model system of education, in which ultimately to merge all other systems of education."

When did the Pope of Rome or all the priests combined, say more by way of monopolizing our common school system, or attempt to subvert education to build up a sect or party of bigots?

Chap. 7th, Art. 7th:

"The national councils shall also organize a Lecturer's Bureau as soon as the finances of the Association will permit, and shall keep before the public as many of the best speakers as possible."

Who will next write a book against the clergy, whose general conference is so ready for action to control the entire education of our nation; and the speakers of the Spiritualists must be ordained and set apart at the throne of Queen Victoria of free-love notoriety? Such in brief is my experience.

Bro. Jones, we ask no favors of them—the truth is mighty and will prevail. All success to the RELIGIO-PHILOSOPHICAL JOURNAL and to the cause of true Spiritualism throughout the world.

Kendallville, Ind.

## A Strange Vision.

BRO. JONES:—At a circle of a few friends, held at the house of Dr. L. E. Towne, of this village, there was shown to the Doctor for the second time within the last three days the following scene, with the request that an account of it be sent to the RELIGIO-PHILOSOPHICAL JOURNAL for publication, with the hope that the friends of the lost traveler might be able to recognize him from the description of the watch key and letters thereon. The medium said, I see a canyon or gorge running from the north-west and south-east with very high walls of perpendicular rocks on both sides, a small stream running in the bottom of the gorge, a track or wagon road on the south side of the stream, for which there is barely room, the track continuing down the valley or river bottom of some rods in width, and where other vines run down from the high land south of the gorge to the little stream. There is a terrible storm of snow and wind. I see a man, apparently between 30 and 40 years of age, about 5 ft. 9 or 10 inches in height, rather light complexion, hair, beard and eyebrows dark, a fine looking man, walking through the snow, with a staff. As the snow increases in depth, he feels for the road with his staff, but

in consequence of the storm seems, as he comes down to where the gorge widens, to lose the road.

On the ridges between the ravines there seems to be a growth of small shrubs or stunted bushes from two to five feet in height. The traveler in his struggles with the storm, seems to arrive at the point of one of the ridges, and worn, weary and chilled by the storm, sits down and tries to protect himself at first, but almost immediately a drowsiness steals over him, and he falls over in the snow and yields to the storm.

I see a wolf come to the body, and commence to lacerate the corpse, and in tearing the clothing, it brings to view a silver watch chain with a broad flat silver watch key, and on the key I see the letters, M. L. D. very distinctly. This gorge is on the eastern slope of the Rocky Mountains, not a great way south of the line of the Northern Pacific Railroad. The time of the occurrence was October, 1872, and I hear the word "Horicon"—probably those living in Horicon will recognize the person.

The impression upon the medium was that the friends of the lost traveler never received any information of his death, but are ignorant of the fact of the same.

J. W. STUART.

Broadhead, Wis.

## K. Graves' Lectures and New Book.

K. Graves, who is now performing missionary labor in Indiana, having received numerous calls to lecture in the East and in the West, proposes making a lecturing tour through Eastern Ohio and Western Pennsylvania, and may go still further eastward, and earnestly desires the friends in those localities to write to him at once and inform him of every point where one or more lectures can be given. He will furnish persons writing with a printed schedule setting forth the topics he proposes to speak on, and containing resolutions passed by various Spiritual and reform societies which he addressed, by which they will learn his status as a speaker. Now, friends, Spiritualists, Liberalists and Reformers, here is an opportunity of having cheap lectures with an entire guarantee of satisfaction in every case. Don't neglect to write, as he is permanently in the field, and wants to labor at every accessible point where a house can be obtained. He can show as good credentials as any speaker in the field. "God in the Constitution" is the subject of one of his lectures. Don't neglect to write nor delay it.

## THE WORLD'S SIXTEEN CRUCIFIED SAVIORS.

The publication of this work is delayed by the present pecuniary pressure upon all kinds of business, but as the arrangements for publishing it are completed, it will certainly be put to press as soon as life begins to revive in the veins of society. In the meantime, if some good Brother or Sister, who has the cause of truth and reform at heart, will advance some three or four hundred dollars to pay for stereotyping, the work will be put to press immediately, and security, "as good as the bank," will be furnished that the money shall be refunded in the course of five or six months, if desired, with a much higher interest than is usually allowed for money. Address, K. Graves, Richmond, Ind.

## Resolutions.

The following resolutions were unanimously adopted by the Society of Spiritualist at Parkersburg, Iowa, on the 28th day of October, 1873:

WHEREAS, We regard the monogamic as the only sentiment, and the association together of one man and one woman for all time, as the only relation between the sexes consistent with the virtue of each; as that under which human love reaches its highest development, the reverence for and attachment of children to both parents preserved, and through the exercise of the elements of faith and constancy, the respect of man for woman and woman for man maintained and cherished, and

WHEREAS, We consider the marital as the most momentous of all civil contracts, not lightly to be entered into, nor at least without a legal authentication equal to other contracts involving high interests between individuals; as a necessary base upon which the monogamic sentiment and definitions of rights and wrongs between the parties may rest, and by law be enforced for the protection of the contracting parties and their offspring—protesting, however, against the illiberality of the laws, that withhold from woman a perfect equality with man, and that deny to both the power to dissolve by authenticated contract made of public record, what by a similar contract they were deemed capable of entering into; therefore,

Resolved, That we consider the late attempt at the Tenth Annual Convention of Spiritualists to commit Spiritualism to an indorsement of a movement for the repeal of marital laws, and propagation of the demoralizing teachings of variety, as vile and contemptible in its authors, while we have no censure for their unfortunate belief in and desire for a state of unrestrained sensualism, since of what condition they may be victims, or in how far their own social practices may have moulded their opinions of virtue, we may not judge. The former we consider a deliberate scheme for purposes of low notoriety and petty ambition; the latter, as their misfortune.

Resolved, That we commend the course of the JOURNAL, and indorse the action of our lecturer, Prof. W. J. Shaw, and of the minority generally.

Resolved, That we consider Spiritualism as now without any national representative association, and recommend that one be called at some time between the 15th and last of March, 1874.

W. A. CURTIS, Sec'y.

P. R. PARKER, Pres't.

Mrs. Tappan is still in London, Eng. At one of her lectures there, she gave the following beautiful

## INVOCATION:

Our Father and Mother God: Thou infinite source of every blessing, of all life, of all knowledge; Thou one central spirit of light, from whom all souls emanate, and who dost illumine every remotest spirit with thine own radiance. O soul of life, by whatsoever name we call Thee, or wherever on bended knee the thoughts of mortals praise Thee, we would remember that Thy love fills every atom of the universe, that Thy spirit is within every soul, that Thou speakest to every child if it will only listen to Thy voice. We would praise Thee, O Father, even as the voices of Nature praise Thee. The spring time flower gives forth in its wondrous way, the utterance of prayer. The sweet incense from the morning altars of the earth rises like the songs of happy children. We would praise Thee as the stream and the ocean praise Thee—as the mountain in its solemn grandeur, or the deep, dark caves on the shore; these praise Thee with a solemnity which is all their own. The stars in their orbits praise Thee, and perform their revolutions in obedience to the great law of love with which Thou endowest them; they march on and on for ever, held in the circle in which

they go by the Law of Thy being. O, let us, small atoms in the great sea of soul, be held in Thy spirit by the one subtle chain of love which binds us to Thee. Let us praise Thee for that life which is beyond death—for that never and better world, that larger range of vision, that higher and more glorified state, where the soul of man, no longer in fetters, basks in the bright sunlight of Thy truth, and is for ever one with Thy angels. Let Thy ministering spirits bend above Thy children to-night, let them know that chain upon chain, and link upon link, is the endless line outwrought which binds them to the realm of soul, and that no angel is so high in heaven that he may not bend to earth, and drop a tear over the sorrowing ones below. We bring Thee offerings of our souls' devotions, and would, indeed, in words of loving-kindness praise Thee for evermore.

## Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of *five dollars* (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

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## A DISCUSSION

BETWEEN

E. V. WILSON, Spiritualist,

AND

T. M. HARRIS, Christian.

## Subject Discussed:

Resolved, That the Bible, King James' Version, sustains the Teachings, the Phases and the Phenomena of Modern Spiritualism.

Price, 25 cents; postage free.

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## Prophet of Nazareth.

BY JAMES G. CLARK.

The following is the latest of James G. Clark's sacred songs. Beautiful as it is, we can not pronounce it the best. Mr. Clark, as a composer and singer, has no equal in the department he has chosen. It is his delightful taste to translate the best portions of the opera to the comprehension of the people. His singing is elocution set to music. Although he always wins applause by his humorous pieces, he seems out of place, and is at home only in grand, spiritual compositions, with every note responsive chords striking in the hearts of his auditors.

Sweet Prophet of Nazareth, constant and tender,  
Whose truth, like a rainbow, embraces the world,—  
The time is at hand when thy foes shall surrender,  
And war's crimson banners forever be furled;  
When the throat of the lion no longer will utter  
Its roar of defiance in desert and glen,—  
When the lands will join hands, and the black cannon mutter  
Their discords no more to the children of men.

As breaks the gold sunlight—when heroes and sages  
Were coming and going like meteors in space,—  
A new glory broke on the gloom of the ages,  
And love warmed to birth in the glow of thy face;  
The wars of the Old Time are waning and failing,  
The peace of the New Time o'er-arches our fears;  
The orbs of the Old Time are fading and palling,  
The Sun of the New Time is gilding the years.

The mist of the ocean, the spray of the fountain,  
The vine on the hillside, the moss on the shrine,  
The rose of the valley, the pine of the mountain,  
All turn to a glory that symbolize thine;  
So, I yearn for thy love, as the rarest and dearest  
That ever uplifted a spirit from woe,  
And I turn to thy life, as the truest and nearest  
To Infinite Goodness that mortals may know.

O! Soul of the Orient, peerless and holy,  
Reflecting a beauty all angels above,—  
I would join with the singers who raise up the lowly  
And praise thee in deeds that are Christ-like in love.  
Let my words be as showers that fall on the highlands,  
Begotten in shadows, expiring in light,—  
While thine are the billows that sing to life's islands,  
In numbers unbroken by noon-day and night.

## Memoirs of Jesus.

BY W. S. SWAN.

In the synoptics, Jesus is represented as making inquiries of his disciples to discover his reputation among the people; but in John, the teacher endeavors to enlighten the people in reference to his origin, nature and mission. He is bread sent down from heaven of a superior quality to the manna also sent thence. They, who ate bread in the wilderness, died; but they who should graciously dine on his flesh and blood, should never die. The hearers were too materialistic to penetrate the spirit and life inhering in this wisdom. They thought they were invited to partake of a nauseating repast, and although "it was offered freely without money and without price," they were offended. Many even of the disciples turned back and followed the master no more, because of these hard sayings. But this was the time of all others for the devoted and indomitable Peter to adore "the Christ." Doubtless, Jesus meant to deal kindly and wisely with his auditors! But it appears that he meddled with a subject beyond their comprehension, or that he had not the ability to make his metaphysics plain. In either view, the result, the misunderstanding, demonstrate the incapacity of this divine Jesus to adapt himself to the pressing urgency of the occasion. (John vi: 49-60.) Among the devoted it is yet a question whether this sublime discourse should be taken literally or figuratively. I am informed that some literalists imagine they masticate the Lord under the disguise of wafers. This looks like a puerile attempt to perpetrate a sort of idealistic, second-hand cannibalism. Yet there is nothing to justify this discourse being construed figuratively, only an affectionate desire to relieve it of maudlin absurdity! It is said that missionaries to certain sea-girt isles, avoid discussing the virtues or advantages to be derived from eating human flesh. It may be considered one more evidence of the prevision of "I AM," that he did not send his "bread" there to be eaten rather than crucified. Selah! But if the legend respecting manna had not assumed shape or gained credence, Jesus would have figured as living oil and meal, instead of bread, in imitation of the legend of "God" feeding Elijah, a widow and son many days on one handful of meal and a little oil. (1 Kings xvii: 12, 15.) The comparison, though less happy, would have been less absurd, and the poor disciples, instead of turning back and resuming their journey in the broad, direct and easy route to perdition, should have persevered in well-doing until, through great tribulation, they had secured a reserved seat in full view of the Invisible One. Alas! They were damned by the too free use of metaphors.

In discussing himself further, Jesus is certain that his hearers both do, and do not know him, and whence he came; that they both can and can not know him without knowing his father. (John vi: 28, and viii: 19.) He is pleased further to reveal that he judges no man, but if he does do what he does not do, he does so wisely and well, which is encouraging; that the time in which he then existed was prior to the time in which the nurse of Lazarus, father Abraham, existed, which is rather an odd way of "disputing scripture," or of contradicting himself. (John vii: 15, 16, 57, 58.) He is convinced that he and his father are one; that his father is greater than he; hence that he is at once his own father, superior, son, equal and inferior, which are "mysterious." When Jesus made pretensions to oneness with God, the Jews understood him to make himself God, whereupon they took up stones to throw at him. In this crisis he explained the assertion to mean only that he was the son of his own father, in fact that that was what he had said. He recoiled from the stones and his "oneness." But a retraction on compulsion, is no retraction. Trinitarians are right not to allow themselves to be deprived of their "fundamental dogma," by the rascality of those Jews and the timidity of the divine Jesus. This displays an amiable weakness for Gods, a belief in three, and a sincere and heartfelt sorrow that there are no more "authenticated" to believe in.

Further on Jesus ventures on a resume of his tenets and became involved again in difficulty, and he sought safety in flight to Jordan. Before fleeing, however, he gave vent to his temper in a deluge of vituperative names, among others calling the listeners liars and children of the Devil. The Devil, according to his divine biographer, was a murderer and the father of lies. Let there be no more cavil respecting the wickedness of Satan or of his sex! How refined, chaste and soothing was thy manner, thou meek and lowly one, who "should not only cry or raise thy voice in the streets!" How courteously thou didst treat the subjects of thy love! It is a blasphemous misconception, to apprehend that a course of moderation, tolerance, charity, reason or duty would have been better or wiser to have pursued—a blasphemy that in other days would have been punished at the stake. It is evident that if we are to follow "our exemplar," where others differ from us in opinion and are demonstrative, we are not to use reason with them, but to give way to a silly outburst of passion. Down in classic Nazareth, down in the village of vagrants and vagrancy, down there where Jesus imbibed wisdom, truthfulness and love, knock-down arguments were in vogue. All hail the Lamb! But even under the gross insults of Jesus, the revengeful "Jews did not pursue the panting bigot and fugitive." If they had seriously determined to do him injury, the solitude of his place of retreat would have invited and encouraged attack. (John x: 39, 40.) In excusing the nonsense, mis-called "mysteries," of Jesus, which we have examined, and the ill-conduct of the Lord on the occasions mentioned, let us remember, in addition to his early associations, that the habits he contracted in ripper years, of wine-bibbing and gluttony, are powerful disturbers of the functions of the nerves and brain. (Luke vii: 33, 34.) Who can discourse harmony through a discordant instrument? Who can act temperately and wisely through an organism disturbed by disorganizing influence.

TO BE CONTINUED.

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DEAR SIR—YOUR POSITIVE AND NEGATIVE POWERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment my scars would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off my way. I now travel on foot. I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calomel. Her limbs were swelled to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mr. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: it eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes.

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I had running Scrofulous sores on me for 2 years and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, Beaver Dam, Wis.)

My mother had the Catarrh in her head so bad that when lying down, she could hear it drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MISS E. M. SHAYER, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, New Haven, Ind.)

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OVER

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A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. If she ate a piece of apple as large as a hazel-nut, she could not sleep a particle all night, but be very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, Stockton, Minn.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JOHN O. REEDBURY, Hartland, Wis.)

Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the Positive Powders. My dyspepsia was chronic and of 30 years' standing. During the last ten years I could not use butter, pork, or pastry of any kind; but now they agree with me as well as they ever did.—(P. P. MILLER, E. M., Maple Springs, Wis.)

I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchville, Ark.)

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## WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Falling of the womb, and is high in praise of them.—(Mrs. J. GILSON-JONES, Palmouth, Mass.)

My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(Mrs. EMMA MIST, Brooklyn, N. Y.)

A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her next Pregnancy all right.—(O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from Irregularity and Flooding. She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEAR, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing, also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(FOWELL HALLCOCK, Yorkville, Ill.)

Miss Lena Anstin was taken with Stoppage of the Periodicals, accompanied by great distress in the head, and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, Paradiseville, Wis.)

## No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with it for six weeks at a time. I have used your Positive Powders for Neuralgia and Sick Headache.—(LIBERT G. BARNETT, White Hills, Conn.)

I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. After using your Positive Powders, I can say with others that they came like an angel of mercy in the night time.—(Mrs. M. A. EARLEY, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RYDER, River Edge, Ohio.)

When I commenced taking your Powders, I had Spinal Complaint of nearly 30 years' standing; also Diabetes, Sciatica, Rheumatism and Erysipelas. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, with wonderful success.—(M. HUNTLEY, North Richmond, N. H.)

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The POSITIVES cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; DIARRHEA, DYSENTERY, Vomiting, DYSPESIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; Fits, Cramps, ST. VITUS' DANCE, Spasms; all high grades of FEVER, Sore Throat, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, NERVOUSNESS, ASTHMA, SLEEPLESSNESS, etc.

The NEGATIVES cure PARALYSIS, or Palsy, whether of the Muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the TYPHOID and the TYPHUS.

Both the POSITIVE and NEGATIVE are needed in CHILLS and FEVER.



BRO. J. C. POTTER, writes to us speaking in high terms of the labors of Capt. Winslow. We rejoice to know that the Captain is appreciated. By his lectures and tests, he is doing a good work for Spiritualism.



## SPIRITUALISM AND ITS PHENOMENA.

Interesting Compilation in Reference to Spiritualism, from all parts of the Inhabitable Globe; Gems of Wisdom, instructive and amusing, Selected and Arranged especially for the Religio-Philosophical Journal, by Dr. T. F. Talmadge.

## AN ORIGINAL EXPOSITION OF THE "FALL."

The speaker was an elderly negro who had been a "hand" on one of the vessels in the Lower Potomac. He said the Devil first tried to get Adam to eat the apple, "but enny man in all he senses might knowed de Deibel couldn't er done dat ar; Adam's too smart fur Ole Nick when he had nuffin but hisself ter tuk care on." But de Deibel knew, caze he was in heben fo' de Lo'd frew him outen dar—he knew dar was a woman to be made, an' so he jus' hove out de anchor an' waited fur de woman. When Eve cum' long he knew he'd got sure ting on dat ar apple; an' he hove 'n'd got sure what she's a settin' an' whisper in her ear an' say she's a mighty nice gal; an' she's so tickled wid his fine speeches dat she jus' say guv her de apple, when he ask her don't she want it. De Deibel so pleased to see she fooled so easy he liked to larf out loud. Women is mighty hard creatures to do any ting sensible wid—dey jus' done go contrary ev'ry time dey can, an' when Eve got her min' made up to eat dat apple, she's eat it ef de Lo'd hisself tell her let um alone. Soon's she done eat it, de Deibel say to hisself 'she made muss dat ar garden Eben,' and she kinder hear what he tink, an' make up her wickid min' to 'tice Adam to eat toder one. So she cum' longside one time when she seen him settin' under de tree, an' say, "Adam, eat dis yer—he's bery nice." But Adam say he won't, an' she keep teasin' him, an' sayin' how she love him, and finally he's 'ticed, an' eats dat bad apple, an' den de angel Gabriel fly 'long dar an' druv em bof outen de garden, an' say dey bof hav'er work fur der livin'. But Adam neber eat dat ar apple 'cept Eve done gone 'tice him; an' he didn't do it den 'less he love her, an' she such a tongue, like all de women, she make him b'lieve brack is white.—*Sidney Andrews in Atlantic Monthly for December.*

Mrs. LOTTIE FOWLER, the American medium, who foretold the bursting of a steamboat at Bridgeport, Conn., and was arrested for fortune-telling, is now in England. She is a splendid trance and test medium. She is now in Manchester.

CHINESE PRAYING FOR WIND.—Mr. J. M. Peebles, in a letter to the BANNER OF LIGHT, says:—Our crew of Chinamen is a source of fruitful study. They have books on board, and read them, when not playing at chance-games. Their heads are all shaven, save the pig-tail tuft. Rising in the morning, they clean their tongues by scraping them, and then sip their black tea. In the latitude of the trade-winds, we were sorely vexed with calms. It had been a dead-calm under the scorching sun for five days. As nature hates a vacuum, so do sailors a calm. Was there a remedy? On the sixth day, Sunday morning at sunrise, there came on deck a dozen or more serious-visaged China passengers, with dishes of rice, bowls of tea, different-colored paper, slim, dry incense-reeds, slender red-topped wax candles, and matches. "What's up?" inquired Dr. Dunn. "Just informed by our mate," the reply was, "The Chinamen are going to pray for wind." Among the number who had come forward, was the Chinese doctor, and another grave-looking, shaven-headed individual, evidently endowed with some priestly function. Putting themselves in position, they touched matches to the paper, throwing it overboard while in flames; then lighting their reeds and candles, they went through with certain pantomimic incantations, becoming their method of prayer—ending by throwing the rice and tea into the ocean. Result—a fine breeze soon from the right quarter. "There!" exclaimed our exultant Celestials, "the wind-god has heard us." Why not just as rational for Chinamen to thus pray for wind, as for Christians bowing over cushioned pulpits to pray in their way for rain; for the staying of the grasshopper devastation; or the recovery of the Prince of Wales? True prayer is not lip-pleading, but silent aspiration. It affects supplicants, and inclines angels to listen, but does not change the Deific laws of the Universe.

## THE FIRST INSTANCE OF A "TIPPING" TABLE.

[From Dean Stanley's "Historical Memorials of Canterbury.]

Date of the occurrences, 1170.

"It remains for us now to follow the fate of the murderers of A'Becket. On the night of the deed the four knights rode to Saltwood, leaving Robert de Broc in possession of the palace, whence, as we have seen, he brought or sent the threatening message to the monks on the morning of the 30th. They vaulted their steeds to each other, and it was then that Tracy claimed the glory of having wounded John of Salisbury. The next day they rode forty miles by the sea coast to South Malling, an archiepiscopal manor, near Lewes. On entering the house they threw off their arms and trappings on the large dining-table which stood in the hall, and after supper gathered round the blazing hearth; suddenly the table started back, and threw its burden on the ground. The attendants, roused by the crash, rushed in with lights and replaced the arms. But soon a second and still louder crash was heard, and the various articles were thrown still farther off. Soldier and servants with torches searched in vain under the solid table to find the cause of its convulsions, till one of the conscience-stricken knights suggested that it was indignantly refusing to bear the sacrilegious burden of their arms. So ran the popular story; and as late as the fourteenth century it was still known in the same place—the earliest and most incurable instance of a 'rapping,' 'leaping,' and 'turning' table. From South Malling they proceeded to Knaresborough Castle, a royal fortress, then in possession of Hugh de Merreville, where they remained for a year. The local tradition still points out the hall where they fled for refuge, and the vaulted prison where they were confined after their capture."—p. 103.

## MANIFESTATIONS WITNESSED BY THE EMPEROR OF GERMANY.

The Daily Telegraph of October 31st, 1870, published the following statement, made by its special correspondent, at the seat of war with the Prussian army in France:—"A staff officer put his head in at the door, and exclaimed, 'The King!' disappearing as he uttered the words. We hurried after him, and sure enough there, in the dining-room, stood the venerable monarch, who had improvised a visit to the Chateau during his afternoon drive, surrounded by the members of his personal staff. I never saw the King in better health or spirits; he displayed the greatest interest in the curious spectacle submitted to his inspection by the disorganized interior, and strode through the suites of rooms with as firm a tread and debonair bearing as if the tale of his years had only reached twenty in-

stead of seventy-three. Among our party was an American General, with whom his Majesty conversed for some time. Another was Mr. Daniel Home, the celebrated Spiritualist, whom the King promptly recognized, and addressed very kindly—reminding him of the wonders that he (Mr. Home) had been the means of imparting to him, and inquiring about 'the spirits' in by no means a skeptical tone. We may add that the King said to Mr. Home that 'he had told many of his friends the wonderful manifestations he had seen in Mr. Home's presence; his friends did not believe him; but the facts were true for all that.'

## DR. JOHNSON, LORD BYRON, AND TENNYSON, ON SPIRIT COMMUNION.

Dr. Johnson wrote:—

That the dead are seen no more, I will not undertake to maintain against the concurrent testimony of all ages and all nations. There is no people, rude or unlearned, among whom apparitions of the dead are not related and believed. This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another would not have agreed in a tale which nothing but experience could make credible. That it is doubted by single cavillers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears."

And Lord Byron corroborated as follows:—

"I merely mean to say what Johnson said. That in the course of some six thousand years, All nations have believed that from the dead A visitant at intervals appears; And what is strangest upon this strange head Is, that whatever bar the reason rears 'Gainst such belief, there's something stronger still In its behalf, let those deny who will."

## TESTIMONY OF MR. D. D. HOME.

In the Chancery suit of "Lyon vs. Home," Mr. Home made an affidavit, from which the following is an extract:—

"I, Daniel Dunglass Home, of 22, Sloane street, in the County of Middlesex, one of the above-named defendants, make oath and say as follows:—

"I was born in Scotland on the 20th of March, 1833, and from my childhood have been subject to the occasional happening of singular physical phenomena in my presence, which are most certainly not produced by me or by any other person in connection with me. I have no control over them whatever—they occur irregularly, and even when I am asleep. Sometimes I am many months, and once I have been a year without them. They will not happen when I wish, and my will has nothing to do with them. I can not account for them further than by supposing them to be effected by intelligent beings or spirits. Similar phenomena occur to many other persons."

These phenomena occurring in my presence have been witnessed by thousands of intelligent and respectable persons, including men of business, science, and literature, under circumstances which would have rendered, even if I desired it, all trickery impossible. They have been witnessed repeatedly and in their own private apartments, when any contrivance of mine must have been detected, by their Majesties, the Emperor and the Empress of the French; their Majesties, the Emperor, Empress and late Empress Dowager of Russia; their Imperial Highnesses, the Grand Duke and Duchess Constantine of Russia and the members of their august family; their Majesties, the King of Prussia, the late King of Bavaria; the present and late King of Wurtemberg; the Queen of Holland, and the members of the Royal Family of Holland; and many of those august personages have honored, and I believe still honor, me with their esteem and good will, as I have resided in some of their palaces as a gentleman and their guest, and not as a paid or professional person. They have had ample opportunities, which they have used, of investigating these phenomena, and of inquiring into my character. I am not in the habit of receiving those who are strangers to me, and I never force the subject of Spiritualism on anyone's attention. Some of the phenomena in question are noble and elevated, others appear to be grotesque and undignified. For this I am not responsible, any more than I am for the many grotesque and undignified things which are undoubtedly permitted to exist in the material world. I solemnly swear that I do not produce the phenomena aforesaid, or in any way whatever aid in producing them."

## THE PSYCHOLOGICAL POWER OF THE EYE.

The power of the human eye, as exercised by woman over man, is no doubt, in certain cases irresistible, but although man imagines that his own eye has the same overpowering influence over the lower creation, and that he has only to gaze fixedly on a wild beast in order to subdue its ferocity and reduce it to the same state of abject submission as that to which he himself is reduced by woman, yet in practice the theory proves an illusion. A melancholy example of this, according to the New York Tribune, occurred the other day in Vermont. A professor in that State is, or rather was, a firm believer in "the power of the human eye over the wild and ravening beast." This belief was not shared by several of his friends and acquaintances, and doubts having been expressed on the subject, the professor was moved to convince the skeptics of the truth of his doctrine. He accordingly selected a ferocious bull, who was the terror of the neighborhood, as the subject of the experiment. The result was not altogether successful. Accompanied by a retinue of disbelievers, the scientific gentleman sauntered into the pasture where the bull was peacefully grazing, and without loss of time fixed his awful eye upon the dangerous animal. The next thing which the bystanders observed was the spectacle of the professor being tossed twenty-seven feet in the air, and coming down on the other side of the fence. Fortunately his physical injuries were but slight, but he labors under great depression of spirits, and his faith in scientific theories generally has received a severe shock.—*Pull Mall Gazette.*

## IN THE HOLLOW OAK.—A STRANGE STORY, BY EDEN E. BEXFORD.

I used to think there was nothing else in the world so absurd or nonsensical as a ghost story, because I had not the slightest belief in ghosts or apparitions. I think all of us change more or less in our views or belief as we go on in life; and many things which we scoff at in earlier days we learn to think more seriously about as we grow older, and begin to doubt the wisdom of our earlier and rasher judgment.

Perhaps there are no such things as ghosts. I am not prepared to say there are, and I can not say there are not. Let me tell my story. Then you can tell for yourself whether I have good reason for revoking my early decision regarding the utter and downright absurdity of ghosts.

I was in Rome. I had been in Europe a year. I had visited all places of interest, and in a few weeks more would start for America.

It was one of the most beautiful evenings I ever knew. The sky was wonderfully clear and blue. The moon shone with a silver glow over the quiet city, and touched the hills lying outside the walls with a white and lovely radiance that made them seem like a glimpse of some enchanted land. Below me and around me the houses had a strangely quiet air about them as if they had suddenly gone to sleep.

I was sitting in one of those little projecting windows which one so often sees in houses in Rome and other Italian cities, a net-work of vines clambered about it. Before me all was bright and radiant. The hour was quite late, I had stayed up to smoke a cigar or two before going to bed, and the honest Romans were, that moment, most likely sleeping the sleep of the just. At any rate, no sound of life came floating up to my ears from any part of the city.

Suddenly the houses faded out of sight; the hills were lost in the white glory of the moonlight. Before me drifted a vapor that was strangely luminous; it floated up about my window, and gradually a shape grew out of it. It was like a shadow growing out of a shadow. I can think of no other way of describing the strange something that took shape before me, and assumed the likeness of a man. For a moment I shut my eyes, half frightened, but as if fascinated by what I had seen, I opened them again, and there before me stood Roy Grayle. His features had all the distinctness of life. I saw that there were traces of pain in the pale and ghastly face.

"Roy!" I cried. "Yes, I am Roy," he answered, and his voice had a strange, far off sound in it. "I am here to tell you to look into the hollow oak at Densmere. There you will find proof of who had done this," and as he spoke he lifted his hand and pointed to what I had not noticed before, a gaping, bleeding wound in his breast.

Suddenly I thought of Roy Grayle. Roy and I had been the best of friends in gone by days. We had been students together, and in after life we had kept up the friendship which school life begun. Of all my friends I counted Roy first. We had kept up a correspondence during my tour on the continent, and I looked forward to my meeting with him as one of the pleasantest events of my return.

At thought of him a strange sensation flashed over me. It was much the same kind of feeling that we have when we feel that some one is looking at us earnestly, and look up to meet the eyes of a person fixed steadily upon our face. It seemed to me that Roy was near me, I could feel his presence.

And then there came a sound like the rustling of the wind, and the figure grew dim, and dimmer, and was gone.

Had I been dreaming? I shook myself. I got up and walked about, I was as wide-awake as ever I was in my life. If I had not been dreaming, what was it I had seen?

A month later I started for America. Two weeks of pleasant sailing brought the shores of home in sight.

The first person I met, as I stepped ashore, was Carl Deveraux. He gave me a cordial hand shaking, and calling a cab, we got into it and rode toward the hotel where I always stopped when in town.

"Have you heard that terrible story about Roy Grayle's being murdered?" asked Carl suddenly.

"Was it on the 25th of June?" I asked, "and did it happen at Densmere?"

"Yes," he answered, "They wrote to you about it, I see. I thought perhaps you might not have heard of it."

"I have not," I said, and then I told him what I had seen. He heard my story with a strange, awed look in his face.

"Percival," he said, when I had finished, "I will go to Densmere with you to-morrow, and search for the 'hollow oak.' This ghastly visitant of yours told you about. Why shouldn't there be as much reason to put confidence in that part of the strange story as in any of it?"

"I will go," I answered.

And on the morning we went up to Densmere, where Roy Grayle had been spending the summer when he was murdered some person of whom no clue had ever been obtained. The sad event had broken up the company that had been gathered there, and it was scattered to the four winds of heaven.

We went up to the house, and Mr. Grosvenor gave us a cordial welcome. When I told my story, and why we were there, his face wore a puzzled, half incredulous expression.

"I don't understand it," he said. "It has too much of the supernatural about it for me to comprehend readily. However, we can look for the 'hollow oak' you speak about. I am not aware that there is an oak tree on the premises. There may be, however. I have but little faith in any kind of ghost stories and spiritual manifestations."

We set out on our search. The beeches grew thick and tall, on all sides, but no oak-trees.

"I am afraid your ghost was drawing on his imagination when he spoke of an oak tree," said Mr. Grosvenor.

"Isn't that an oak leaf?" cried Percival, stooping and picking up a leaf. Sure enough it was.

Looking up, we saw a gnarled, crooked limb projected over our heads from a thicket of young beeches. The top of the oak had been broken off years before, and only this one branch remained.

I dashed into the thicket. There was the body of a great oak tree, and about four feet from its roots, a hollow large enough for the insertion of the man's arm.

I never was more excited in my life, and yet outwardly, I was cool and composed. I thrust my arms into the aperture, and drew out a knife and a piece of paper. I opened and read:

"Roy Grayle, Esq.

"DEAR SIR:—Hearing that you were stopping at Densmere, I took the liberty of addressing you, and asking if a person calling himself Manuel Garcia of the New Orleans family of that name, is stopping there. If he is, beware of him. He is an impostor, a gambler and a villain that would not for a moment be tolerated in the society he has thrust himself. If you have any doubt of the truth of my story, write to Sebastian Garcia 27 Rue de Annunciation, New Orleans, and he will tell you that the man who has borrowed an old and honorable name, is a liar and a villain who would no sooner show his face in New Orleans than he would dare to enter a lion's den. The latter place would be the safer of the two. I have kept track of this man whose name is Gonzales Duprez, for years, and he can not hide himself away from me under the cloak of a false name. Ask him if he remembers Maria St. Mary, and call him Duprez and see if he will not turn pale with fear and guilt."

"I see how it must have been," said Grosvenor, after I had read the letter to them. Roy Grayle had been to the village for letters and was returning when he was murdered. That much we know. He must have received this letter. Probably he met the man who

had foisted himself off upon us as Manuel Garcia, and charged him with being an impostor. To save himself from detection and exposure Garcia killed him, secured the letter, and concealed it with the knife with which he stabbed his victim. It is strange, but not one of us ever suspected Garcia of the murder. Not so strange either, for we knew of no quarrel between him and Grayle. They had always seemed on good terms."

Two days after that we started for the place where we heard Garcia, alias Duprez was staying, and taking an officer with us, we found him lounging on the steps of the hotel.

"Manuel Garcia, otherwise Gonzales Duprez, I arrest you for the murder of Roy Grayle," said the officer, going directly up to him, and putting his hand on his shoulder. "You are my prisoner."

Garcia turned ghastly pale. He strove to speak, but fear seemed to have paralyzed his tongue.

"Don't deny it," said the officer. "We have the proofs. We found them in the hollow oak."

Garcia made a full confession of his guilt, when he learned how he had been brought to justice. His Spanish superstition was strong, and the idea of a ghostly witness against him frightened the truth from him.

If not a ghost, what was it?

Mrs. H. MORSE is engaged to lecture on Sundays in Des Moines, Iowa, during December—will receive calls to lecture in adjacent towns week-day evenings. She is, we are glad to learn, having good success in giving satisfaction to her hearers.

## Laona Meeting.

The next Mediums and Speakers' Quarterly Meeting, of Western New York, will be held at Laona, Chautauque Co., N. Y., the first Saturday and Sunday in December next. A cordial invitation is extended to all.

J. W. SEAVER, } Committee.  
A. E. TILDEN, }  
GEO. W. TAYLOR, }

## Little Bouquet Fund for Orphans.

This fund we propose to use for sending the little gem of beauty to orphans, in as many different families as the donations will pay for.

Amount previously acknowledged...\$18.70  
Dr. M. M. Gardner, Utica, N. Y.,.....1.50  
R. G. Crozell, of Galveston, Texas.....2.00  
Who will next be inspired to a similar deed of noble charity? We shall report.

## Quarterly Meeting Notice.

The next regular Quarterly Meeting of the Henry County Association of Spiritualists will be held in Neponset, Bureau Co., Ill., on the 6th and 7th of December, 1873. E. V. Wilson is the speaker engaged. Neponset is on the Chicago, Burlington & Quincy Railroad.

In order to make it as easy as possible for the good friends in Neponset, the officers of the Association request that all who can will bring the substantial of life, also plenty of bedding for the men. Those who can not so provide will be taken care of. "Come up to the help of the Lord against the mighty."

JOHN M. FOLLETT, Secretary.

## New Publications.

PETERS' MUSICAL MONTHLY for December, being the closing number of volume XII, is received, and is fully equal to any number of the volume. This publication has become so well known to all lovers of music, that no commendation is needed. Price \$3 per year, 30 cents per number. J. L. Peters, 599 Broadway, New York.

ECLECTIC MAGAZINE for December is at hand, and is filled, as usual, with good things suited to every taste, and especially to such tastes as like a little solid food included in their monthly menage. The new volume begins next month, and we commend it to our readers as a magazine which can be relied on from year to year. Published by E. R. PELTON, 108 Fulton street, New York. Terms, \$5 a year; two copies, \$9; single number, 45 cents.

STARTING OUT.—The Publishers of the SCHOOLDAY MAGAZINE announce in their December number just received, looking brighter and better than ever, that they will begin in the January number, the publication of an American story by Alexander Clark, A. M., entitled "Starting Out." This new story will be profusely illustrated with original drawings by Schell, Bensell, and other first class artists, and will be looked for with no little degree of interest by the public generally, old and young.

THE ATLANTIC for December, contains articles by J. G. Whittier, J. T. Trowbridge, and numerous other distinguished writers, and is fully up to its usual high degree of excellence. With regard to the Atlantic for 1874, the publishers say, "With the number for January, The Atlantic Monthly enters on its thirty-third volume. It will appear in an entirely new dress, being printed from beautiful new type. The Atlantic will continue to merit the reputation it has long borne, of being the best literary magazine in America; and will hereafter, as hitherto, be the medium through which the most original thinkers and the most distinguished writers in the country reach the public."

The December number of "OLD AND NEW" closes out the volume and the year with a lively number, having some ninety pages of stories. These include the two serials, by Mr. Burnand and Mr. Perkins; a spirited translation by Miss Hale of a curious modern allegory by George Sands, and a telling narrative (partly fiction, is it not?) of Apache experience by Mark Sibley Severance, who has been there. The serious papers of the number are, Mr. Hale's introduction, with some seasonable and reasonable suggestions for Congressmen before "school begins," and a cogent paper by Mr. Quincy against the practices that prevail about exempting "charities" from taxation.

ST. NICHOLAS, for December. The second number of Scribner's new magazine for the young is as bright and as full of good things as the first issue—in fact, it contains more matter and pictures, for it has eight additional pages. There are forty-four pictures this month, and they include drawings by Moran (who contributes a very effective frontispiece), Stephens, Sheppard, Beard and other American artists. There are six wonderfully funny pictures of learned cats, and the article which describes them is as lively as the cats. A curious picture of a giant examining a man through a microscope; one of a sailor dancing with white bears; and another of a courageous youth riding a whale into port, will excite the curiosity of every real boy and girl. The entire list of contents is rich and spicy.

## Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

## In Memoriam.

Gone, to the beautiful home of the angels, Harriet Elizabeth Bennett, of Philadelphia.

This estimable young lady has been an invalid for twenty-six years, and under our care about fifteen. We have seen how her soul was unfolded into a knowledge of the realities of life, and how as the hand of disease was laid more heavily upon her, she experienced a transition into more spiritual condition.

Although so long a patient sufferer, a few days of severe illness caused the separation of her spirit from the body, and enabled it to go forth into the beautiful land, of which she had glimpses in her best moments, and for which she was prepared.

A few hours before her release she bade her friends farewell, and turning to us, she said, "Doctor, I thank you for all you have done for me, and especially for the lights you have given me in reference to the home to which I am soon going. I am entirely satisfied. Have you any message to send by me? The reply was, 'Please say to our dear mother that I have loved you as one of my own children, and I want her to receive you as such under her fostering care. She smiled and said, 'I will do so.' Then taking some messages to other friends over there, she turned to her father who had just come into the room and said, 'Father, my troubles are almost over, but I shall not go away from you. What a glorious thing it is to die when the soul is thus prepared.' There was not a pang of sorrow or fear for she knew whither she was going.

At the funeral the Rev. Wm. Newton read in a very impressive manner the service of the Episcopal Church, and gave us cheering words of consolation and confidence that she had gone to meet the angels and that she would meet us when we too should leave these mortal tenements. As we gazed upon her beautiful form the poet Whittier came to us:

"There's not a charm of soul or brow,  
Of all we knew and loved of thee,  
But lives in holier beauty now,  
Baptized in immortality."

We close this tribute with the following lines from our risen Sister, Achsa C. Sprague, given through Mrs. Townsend at our Hall on the day our friend left us:

## DEATH.

Oh! thou whose mystic presence  
Fills all the earth with dread,  
Who enters every household,  
With firm but silent tread,  
And with thy chilling finger,  
Laid on a mortal's brow  
Causteth all life's pulses to be still,  
And to thy mandate bow.

Whom mortals call their enemy,  
And king of terrors crown,—  
Before whom nations evermore,  
In fear, have e'er bowed down;  
We know thou art an angel,  
Who openeth wide the door,  
That toll-worn souls in misery  
May journey on before,

And climb the shining mountain,  
Where angel feet have trod,  
And drink the crystal waters,  
From the living fount of God;  
Thou art God's best evangel  
To open the gates ajar,  
And lead the march of human souls,  
Through shining realms afar.

Thus we hail thee, friend immortal,  
And bid thee welcome here,  
To garner up our treasures,  
For a holier, happier sphere,  
And when our loved and cherished  
From mortal sight have fled,  
We will not say they perished,  
Nor ever call them dead.

But think of them with gladness,  
While we lift our hearts above,  
And praise the great eternal  
For his undying love.  
And wear no garb of mourning,  
Nor will we heave a sigh,  
For thou, oh! death! sweet angel!  
Will keep our loved ones nigh.

## City Entertainments.

For the Week ending Nov. 29.

HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. "Leah, the Forsaken."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Lydia Tompson. "Blue Beard."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Burlesque of "The Arrival of Lucca." Minstrelsy and Comicalities.

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of Harry Linden. "Little Em'ly."

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Price of the cabinet-size, finely photographed from the original life-size heads \$10; Card, \$5; for the entire set of fourteen; single cabinet pictures, \$1.00; Cards 50 cts. each. Sent by mail on the receipt of the money.  
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## PRAYER.

IMPROVISED BY MRS. E. M. ODERKIRK. IMMEDIATELY AFTER HEARING A DISCOURSE ON PRAYER.

From the beautiful home of the angels,  
From the Kingdom of Light and of Love,  
As the fragrance of blossoms is wafted,  
Comes a thought to my soul from above.

And I worship the thought in its grandeur  
That the angels are wafting this way;  
All prayer is divine inspiration,  
And the soul of all nature doth pray.

From each drop that combines the great ocean,  
From each grain of sand on the shore,  
There is breathed to the great living fountain,  
The true prayer of faith evermore.

'Tis a thought that is grand and uplifting  
To the soul that its beauty can see,  
That the growth and the progress within it  
Is the prayer of the plant and the tree.

All life is a prayer that's ascending,  
As divine as the words of a priest,  
And the effort they make to sustain it,  
Is the prayer of the bird and the beast.

From the soul that is living in darkness,  
Though surrounded with grossness it be,  
A prayer is ascending to heaven  
For a life that is noble and free.

From the highest archangel in heaven,  
To the lowest of demons in hell,  
They join in the prayer of all nature  
And help the vast chorus to swell.

And the great means of progress eternal,  
The power that moves matter and mind,  
Is this deep aspiration that's breathing  
The prayer of all nature combined.

Yes, the soul of all nature is praying  
Through its infinite parts, yet as one;  
'Tis the law by which now and forever,  
The great Infinite Mind passes on.

In the change through which passes all matter,  
Still refining through ages of time,  
From the lower to that which is higher,  
Is a prayer that is grand and sublime.

From the penitent coming devoutly,  
To the priest, with his sins and his woes,  
And calling on "Mother of Jesus;  
'Tis a prayer, and the best that he knows.

All prayer is the highest and purest  
That can be unto each, on its plane;  
It is not in vain words, but through effort,  
That the Godlike above us we gain.

When our souls are in harmony's union  
With nature, our prayer is then blest;  
When the prayer that's for self is for others,  
It is then that the soul finds its rest.

Hannibal, N. Y.

## Spiritual Beauty.

BRO. JONES.—I herewith present you for publication an Essay entitled Spiritual Beauty, and with it, at your request, a brief statement of some of the facts connected with its production.

It was first written by a young lady-writing medium, in Texas, of only sixteen years of age, and of but limited culture and education. Soon after it was written, by an accident not necessary to relate, it was lost, and this imposed the necessity of applying to the medium's control for its re-production, which was promptly and literally complied with.

Some weeks afterwards, I visited Louisville, Kentucky, on business, carrying Spiritual Beauty in my satchel with other papers. On the evening of my arrival there, my satchel, with its contents, was stolen from my boarding-house, and thus the ill-fated document was lost the second time. Several months elapsed before my return to Texas, when, upon application to the medium for another copy of Spiritual Beauty, it was replied by the invisibles that it should be forthcoming, but this time it should be given by themselves, and without the aid of the medium's hand. This promise, I assure you, was fulfilled in this way—that is, by direct and independent writing. A full account of all the facts would convince you of this, but the narrative would transcend the limits assigned to this introduction. The intelligent portion of your readers are aware that independent writing is often given now in spirit-circles; but while such things are curious and interesting in themselves, they can in no manner affect the intrinsic merit of what is written, and therefore, the merits of Spiritual Beauty will be judged and criticised without reference to the mode of its production.

It may not be amiss, however, to add, in closing, that the doctrine first enunciated by Plato, that the forms, characteristics and appearances of all organized living things, are determined by, and subordinate to, certain indwelling spiritual principles, is re-asserted in Spiritual Beauty, and this with a searching analysis and an amplitude of felicitous illustration, which it is believed can be found nowhere outside of the literature and philosophy of Modern Spiritualism.

The spirit who wrote Spiritual Beauty, called herself Minnie Dalton, and said she died of yellow fever, at the age of sixteen, in a hospital in New Orleans. She did not claim the authorship, but said it was given to her by higher circles in the spirit-world.

Respectfully,

S. D. HAY.

Beautiful as the material world is in the form and color of its objects, it is the least beautiful and excellent that the Lord could create.

All material objects, in their smallest and simplest forms, as well as in their largest and most complex combinations, are the rudest outlines and the faintest shadows of that beauty which is inexpressible, and incomprehensible by any finite power, in its divine essence. And yet this is a beautiful world, and does retain many of the lineaments of its divine prototype. We can not open our eyes without seeing it, and, if our lives are at all attuned to the harmonies of the universe, without being affected by it. It dwells even in the various hues of light that flash and sparkle in the rude and shapeless stones in the earth, in the various combinations of mountain and valley, hill and dale, stream and lake and ocean; it is embodied in the infinitely various forms and textures of the vegetable creation; in the grass and forest, in the slender plant and the wide-spreading tree, and, above all, in the flowers, which seem to be the embodiment of the most chaste and delicate beauty. And then over these forms, so countless in their numbers, so wonderful in their varieties and combinations, there is thrown the many-hued garment of light. Morning comes and lifts the curtain of the night, spreads its green over the landscape, gives to the lily its white, to the rose its red, and to every flower and petal its proper tint, sparkles in the dew, and plays in the streams. Is it not the beauty of the Lord upon the earth? But even this, various as it is, is not unchanging, is indeed never the same.

There is a beauty of the morning, when every thing is waking to new life and activity; and another of the evening, when the shadows lengthen and the quietude of repose is settling down upon the earth and gathering everything to rest. There is a beauty of noonday, when the earth is hot and every object is bright and flaming in the full blaze of the sun; and there is another of night, when the moon throws her silver light over flower and leaf, and valley and stream, or the earth is canopied by a broad firmament of jet, gemmed with diamonds of stars. There is a beauty peculiar to the spring, another to the autumn; one to the summer, another to winter. The clouds, with their ever-changing forms, chasing each other above while their shadows move with even pace below, or stretching in broad bars across the western sky, flaming like molten gold and looking like the sunny isles of the blest; and the rain, the frost, and the snow, and the vapor that the earth sends up on wings of fire as incense to the morning sun; the wind that gives motion and apparent life to all these forms, making the hills sing and the leaves and waters dance—all these elements unite in never-ending combinations, and each one adds something to the beauty of the whole, and keeps the scene shifting in perpetual play before us. These are some, a few, of the more general elements that constitute the beauty of the material world. But he who has an eye for it, who has the inward that answers to the outward beauty, can see more at one glance than the poet can tell or the painter can put upon canvas. This is the beauty of the Lord in the rocks, and sand, and water; This is the beauty that He creates out of the mould and the refuse of living forms. If such is the beauty of this world, where every thing is so coarse, and hard, and unyielding to the plastic forces of the spirit, what must be the beauty of the spiritual world, where substances yield instantly and perfectly to the slightest thought, and where there are ten thousand distinct forms that combine to make one form here! When I think that the beauty of this world is but the rude sketch and the faint outline of that of the spiritual; when I know that the elements that compose the forms in the spiritual world are infinitely more numerous, and inconceivably more distinct and perfect than they are here—though they seem almost infinite in this, and so wonderful that they surpass all description, my heart swells with indescribable emotion. I feel like bowing my head, and my heart, too, in penitence and shame that I ever should have a selfish wish, that I should ever distrust the goodness of a love which manifests itself in such forms, and makes such provision for the wants, and such a glorious habitation for the dwelling place of its children. But beautiful as the world is, it is the lowest form of beauty, and in many respects imperfect. It is perpetual, because there is a constant succession of forms; the flower and the cloud, the forest and the stream that compose the landscape of today, or form a most important part of it, are gone to-morrow, never more to be restored. The withered flower, and the decayed fruit, and the fallen tree, disappear and become parts of other forms. Each individual thing also has but a few of the elements that are found in the whole. One has color, another form, another both. But all these beauties are collected in the perfect man. There is not a form, nor a motion, nor a quality of any kind that can be called beautiful, that is not found in man, and so far as he lives a life of true order, in every man. The reason is evident. All the goodness and beauty that exists in the world, is an expression, in material forms, of the infinite goodness and beauty. And as man was made in the likeness and image of the Divine, so he is represented in everything in the universe. Everything without is the correlative of something within, something which has an actual and substantial existence, or which yet remains as a mere possibility. And this is the real cause of the effect which beautiful objects have upon us. They would afford us no pleasure if there was no correlative within, no answering form that vibrated in unison with it. It is the correspondence of the outward to the inward world which gives birth to art. The beauty within longs to express itself in suitable forms without, and it may seek to attain its end in a poem or a picture, a statue or a song. But man has not only the forms, colors and qualities which constitute the beautiful in the natural world, in animals and plants, but he has an entirely new plane of being—the spiritual; a degree of life higher in the scale of existence—a nobler man composed of organs formed from spiritual substances. This degree of life is not only immeasurably higher and nobler than the life of animals and plants, but it heightens and gives new effects to those forms and qualities which he has in common with the lower orders of creation. It is a new and purer light shining through them, giving them a higher beauty, a richer coloring, and a more complicated and perfect action. But it does more than this. It lifts man out of the material world, and frees him from the shackles of time and space. Thus the more you put into the mind, the more you increase its capacity. The more beautiful our spiritual forms become, the more is their power increased to attain to a still higher beauty. Thus, when our progress is in the right direction, it increases in a constantly accelerated ratio. This we know from experience. The more we know, the easier we learn: as the more living branches a tree possesses, the more blossoms and fruit it can bear. The beauty of the natural world, and of the material body, is limited both in time and space, and by the imperfection of the substance of which it is composed; but the spirit has no such limits. You can not crowd the canvas too much; you can not confuse by multiplying the images. The more they increase in number, the more clearly defined and distinct the forms of each feature and organ become. The material world, and the human body, is passive to the forces that act upon it. It offers no resistance except that which inheres in its substance. It assumes any shape that the plastic power can give it. The body will take any form that the soul gives. The soul is the mould into whose form the body is cast. Every material organ, in all its parts, is the image of the soul, at some stage in its life. I say at some stage of its life, for the soul, composed of spiritual substances, may change much quicker than the body, as it is advancing or retrograding in spiritual life. But to the spirit is given the power of receiving or rejecting the higher life that would mould it to the glorious beauty of heaven. As the beauty of the material world originates in the Divine love and wisdom, and is the expression of them in material forms, so human beauty, which embodies them all, has its origin in the same source. For the Lord dwells in the highest regions of man's mind, far above his conceptions and consciousness, and is ever striving to descend and ultimate in the lower planes of man's life, the unutterable beauty and excellence of the higher; and He does descend and moulds the lower forms into His image and likeness, so far as man permits him. We have thus far endeavored to gain a general conception of the beauty of the Lord, as it is exhibited in the material world and embodied in the human form; varied, heightened and intensified by a spiritual soul. We have found in man the correlative of all these forms, accompanied with an unlimited capacity of reception and combination, and that the Lord is always striving to come down upon the earth

of every human being—that is, into the natural man, and even into the body—that His will may be done in the ultimates of life as it is in the heavens of our minds; and thus that even our lowest natural faculties may be glorified. It is a very common remark that man is the maker of his own fortunes, meaning by that, his wealth, his knowledge, and his position in social and political life; and there is much truth in the remark. But it is equally true, that he is the maker of himself, of his own spiritual form, and he is every day changing his features, and moulding his form, after a heavenly or infernal model. It is true we have nothing to do in determining the original pattern of our forms or the substances of which they are composed. We originate nothing, our agency only consists in reception and use. We are at first the mere outline of a man, and we have a whole eternity before us in which to fill it up and become men; and, as I have before remarked, the more we receive, the more we shall have the capacity to receive. The more excellent our forms, the greater power to attain to a higher excellence. If we have any agency, then, in the fashioning of our spiritual forms, it becomes of the utmost importance that we should know what it is, and how we should exercise it. Let us, then, look more particularly at the origin of beauty, and the means of obtaining it. All beauty is from good, in which is innocence. Good itself, when it flows in from the internal man to the external, constitutes the beautiful, and thence is all the human beautiful. "Every angel is the form of his own affection," and his beauty is in exact proportion to the genuine good and innocence in that affection; and thus we may learn that the way to become beautiful is to become good. When we say that every angel is the form of his own affection, we must keep in mind that affection is not a mere abstraction, but that it originates in spiritual and substantial forms, just as music originates in the instrument, and takes its form and quality from it. When an artist makes a picture or a statue, if it is true to life, whether ideal or not, we see in it the embodiment of some passion, or virtue, or affection; and if it is well done, all who know anything of that quality will recognize it. Why? Because that form when animated by a living soul, and set into activity, will produce that affection. There is no affection out of a form, any more than there is strength where there is nothing to be strong, or sweetness without anything that is sweet. When we speak of goodness, then, as being the origin of beauty, we do not mean an abstraction, but we mean some plastic power that is in itself a form of beauty, and has the ability to impress its own lineaments upon other substances. There is no abstract goodness, no more than there is abstract form. If we wish the beauty of the Lord our God to be upon us, we must receive his life and live it. We must live according to true order, so far as we understand it; we must give up our own wills, so far as they are grounded in self-love and the love of the world, and compel ourselves to think and live a heavenly life; and then every organ and feature of our spiritual form will be moulded into a heavenly beauty. Thus, if we wish to change our spiritual forms, the way lies plain before us. We must change our affections; and this we can do, or permit the Lord to do it for us, for as I have said, He dwells in the highest regions of our minds in his own divine perfection, and is ever knocking to us to open the door and let him descend to the ultimate plane of life. Not only the face, but the attitude of the whole form changes with a great change of affections. A great sorrow, or a success, will sometimes so change the whole contour and form of the face, that an intimate friend can hardly recognize us. The expression of the face is changed every moment in animated and varied discourse, and all that is necessary to establish any particular feature, is habitually to exercise the affection of which it is the form. Every time we exercise a good affection, we do something to model ourselves into its form, and to establish it as a permanent lineament in our features. If we felt the full force of this truth, it would often have a controlling influence over our minds, and the affections we exercised. There are many who are careful enough of their external appearance. They take good care of their manners, their dress, their complexion, but think little of the beauty or deformity they are becoming while thinking of these very things. When we regard the consequences of our actions so far as they affect others, and react upon ourselves in the form of pleasure or pain, we think we have taken the whole into account. But we have omitted the most important effect—the change actually wrought in our spiritual forms. Who would wish to become the embodiment of pride and vanity, so that they should appear in every feature, and act in every motion? And yet every time we are proud or vain, we do something toward becoming their forms. The pangs of envy are great enough in themselves, if we would seem; but who could bear the thought of being the embodiment of that vile passion? Yet we can not be envious without changing ourselves, for the time, we exercise the passion in its form. Who would not shrink with horror at the thought of being, in the light of heaven, the personification of low cunning or spiteful malice? To have the shrewd leer of the one lurking in the eye, and stealing forth from every feature, or the vile passion of the other, loading the breath and stinging every one into spite against others! It would be more than the brand of Cain, and we might well cry out, if we knew it: "My punishment is greater than I can bear." Are there any here who would voluntarily give themselves up to become the personification of anger and revenge? or would dedicate themselves in all coming time to be the type of avarice? Yet whenever we give way to these passions, we become their infernal deformities, and if we do it habitually, we fashion ourselves into their deformity.

We turn away with disgust from the loathsome reptiles that crawl forth from their slime, and love the fowl places of the earth; but they are the correspondent forms of low sensual affections, and when we give way to them, we transform ourselves into their likeness. We are all actors in the great drama of life, and it is to many a terrible tragedy, for we not only act our part, but we become it. We cannot throw off the mask when it is ended. If we choose an evil part, we are thenceforth that evil. We assume virtues for an end, and why not make it our end to be virtue? Then our comeliness will not be the glorious beauty of the fading flower. Then our treasures will not be on earth but in heaven. We shall be our own treasures, and carry our own riches with us. This is the highest wisdom. This is the sure and highest reward of goodness. For the more fully we become the forms of the goodness and the truth of heaven, the more fully and orderly, and blessed will be our reception of the Divine life. The more beautiful we shall become ourselves, the more we shall communicate to others.

Who, in view of such results, will not make his life the prayer—May the beauty of the Lord our God be upon us.

THE DIAKKA.—In our researches into the mystic depths of Spiritualism, we have recently obtained information which will prove important to the Spiritualistic brethren of this country, and remove a cloud of doubt which has made so many of them vulnerable in their

faith. The revelation came to Andrew Jackson Davis from James Victor Wilson, who for twenty-five years has been a resident of the so-called Summer-land. It appears that there is a class of objectionable spirits, known by the name of Diakka, whose whole existence is passed in playing practical jokes upon earthly victims through mediums and whose disregard of truth is deplorable in the extreme. The Diakka, it is said, will palm off the most ridiculous jokes, and then go back to the Summer-land and laugh merrily over their conduct in the most heartless manner. We are now no longer at any loss to understand the marvelous feats performed by spirits in this vicinity. The Diakka are not strangers to Brownstown. They knew our people were fond of practical jokes. And we doubt not that they enjoyed a high old laugh in the Summer-land after palming off their ludicrous and heartless jokes upon such innocents like John Cummins, George Murphy, Dock Smith, Bob Barr, Dock Bain, Ab. Benton, Nels. Durland, Holmes Chadwick, and sundry and divers others of our enthusiastic Spiritualistic brethren. Andrew Jackson Davis has published a book relative to this new revelation, entitled "The Diakka and their Earthly Victims; being an Explanation of much that is False and Repulsive in Spiritualism." The price of the book in cloth is 50 cents; in pamphlet form, 25 cents; postage free. The book sold wholesale and retail by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill.—(Brownstown Banner, Nov 12th.

## Voices from the People.

CHARITON, OHIO.—J. C. Watts writes.—I want the JOURNAL for twenty years if I should live so long.

WOODMAN, WIS.—C. M. Younglove writes.—I think you are taking the right stand against Woodhullism and Moses-Hullism.

LISLE, N. Y.—R. J. Ketchum writes.—The JOURNAL is right.—Hull and Woodhull are wrong!

CORSICANA, TEXAS.—H. J. Howell writes.—I am pleased with the stand you have taken against free-lusters.

SANTA ROSA, CAL.—E. Peterson writes.—I am glad to see that you give the free-lovers their just dues.

ELK GROVE, CAL.—E. M. Treat writes.—The LITTLE BOUQUET is just what I have been wishing for.

CROSSVILLE, TENN.—H. M. Merrill writes.—Give the Woodhullites no quarters, good men and women will sustain you in opposing the nasty teachings.

DANVILLE, MICH.—Daniel Zimmer writes.—I feel impressed to compliment your paper in regard to the pure principles that it holds forth.

MAPLE RAPIDS, MICH.—H. Price writes.—Woodhull & Co., find no sympathy here. I can not find words to express my disgust of free-love doctrines.

CHILLICOTHE, MO.—L. T. Barker writes.—I could not do without your paper. Times are very hard, but I had rather do with one meal less a day, and have your paper to read.

MILWAUKEE, WIS.—J. B. Burr writes.—I am much pleased with the stand you have taken against the free-lusters. I don't call them free-lovers, but free-lusters.

FRANKLIN, IND.—Nellie Soule writes.—I think it will prove good for the cause of Spiritualism for the free-lovers to come out and show themselves. I intend to fight free-lovism as long as I live.

ST. LOUIS, MO.—J. P. Lathrop writes.—I like your boldness of speech. You was chosen first president, in my presence, of the First Spiritual National Convention, and we, I am sorry to say, have never found one to fill the bill since.

PHILADELPHIA, PA.—D. E. Thompson writes.—I would go without one meal per day rather than the JOURNAL. Its pages are filled with pure sentiments that do one's soul good to read.

ADDISON, N. Y.—E. Talmage writes.—I thank you supremely for blowing up the horrid Woodhull nest with such awful strong powder. Everybody here gives you and the other writers who contribute to the JOURNAL great praise.

ST. PAUL, MINN.—M. T. C. Flower writes.—Enclosed please find remittance to renew my subscription to the JOURNAL, the best paper in America. Bro. Jones, hold on the even tenor of your way, and do not be deterred from the advocacy of a pure Spiritualism.

LONG LAKE, MINN.—H. Stubbs writes.—I have enclosed remittance for the JOURNAL, that comes to us a welcome messenger. It has to stoop low for the purpose of exposing sensualism and promiscuity. This free-lust doctrine, I do abhor it.

LEAVENWORTH, IND.—J. E. Atwood, M. D., writes.—I wish some one of your lecturers or writers would discuss the subject "Imagination." I see spirits, feel them and hear them speak frequently, and I meet with those who say that it is all "imagination."

NEW LEBANON, ILL.—Mrs. I. Kinney writes.—I think more of the JOURNAL than ever. Your labors in behalf of the right and against the wrongs of earth, will be rewarded here and hereafter. Bright angels above will bless you, as long as you wield a power for truth.

COLUMBUS, KY.—S. L. Ruffner writes.—There are very few Spiritualists at this place. If some one of ability could give a course of lectures here, it might do much good. Old theology needs shaking up here. Hope the JOURNAL is having a large support from the Spiritualists and Liberals generally.

DELPHIA, MD.—E. W. H. Beck, M. D., writes.—Do publish a list of those speakers that you know are not with Woodhullism in reality or sympathy. These free-love speakers will die a natural death, and your subscription list will increase.

Mrs. Emma Hardinge Britten, Mrs. M. J. Wilcox, Dr. J. K. Bally, Prof. W. J. Shaw, Capt. Winslow, Prof. Denton, Prof. Britten, N. Frank White, Thomas Gales Forster, in fact nearly all of our first-class speakers are opposed to Moses-Woodhullism and they are kept constantly employed, while those who favor the promiscuous dogmas, are compelled to beg for opportunities to lecture, and get the well deserved no in reply.

RICHMOND GROVE, ILL.—N. H. Trego writes.—Let me say, Bro. Jones, for I am a Spiritualist of the RELIGIO-PHILOSOPHICAL JOURNAL persuasion, I took those Positive and Negative powders and I know they did me a great deal of good. The Positives drove away the aches from my head and feet, and the Negative broke the ague.

Spence's Positive and Negative Powders can always be had at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, price One Dollar a box, sent by mail.

SAN JOSE, CAL.—Maria Calp writes.—C. Fannie Allen lectured for us four Sabbaths, and created quite an excitement here. Our Society of Free-thought was rather small, and Spiritualism was looked upon with disapproval by the masses, but Fannie had a full house, and last evening it was crowded.

JEFFERSON CORNERS.—Horace Hurd writes.—Please send the LITTLE BOUQUET to Miss Nellie Allen. She is a little orphan child of ten summers; is fond of her book, and I have nothing else to do but to read it. The language used at that Spiritual convention in Chicago was shocking to think of. If any angels were present, they must have veiled their faces.

CRYSTAL, MICH.—W. G. Cronkhite writes.—I am pleased with the course you have taken in the Woodhull matter, and so is every Spiritualist in this vicinity. We believe in the monogamic marriage relation as the only safe-guard to domestic happiness. I am pleased that there is one journal that will speak out for truth. I have been sending Mrs. Robinson a patient and he is getting well.

PLATTEVILLE, WIS.—I. W. VanOrman writes.—The Spiritualists of South-western Wisconsin have organized under the name of Religious Philosophical Society of the central region. President, S. C. Trowbridge; Secretary, W. VanOrman. Address of both, Platteville, Wis. We hold our next meeting at Millin, Iowa Co., Wis. We are poor and few in numbers but strong in works. We shall always be pleased to see our friends. Woodhullism is played out, none in the market.

TOMPKINSVILLE, PA.—H. Taylor writes.—Come, brothers and sisters, assist to enlarge the circulation of the JOURNAL, while it is battling for the truth and trying to put down free-lust. What man would feel that the virtue of his wife and daughter would be safe in the hands of such men—men that ally with the animal nature to predominate. We talk of holding a Grove Meeting here next summer. If we do, we don't want any of the Woodhullite speakers here. We have nothing here to feed their lust with. I advise all true Spiritualists to have nothing to do with them, they are doing a great deal of injury to the cause of Spiritualism.

DOWNTOWN, PA.—M. Larkin writes.—In reading the JOURNAL I often notice calls by your correspondents, for mediums and lecturers. Under this difficulty I would ask, Why not circulate the JOURNAL and BANNER OF LIGHT? They furnish an unfailing supply of the most interesting facts on this important subject. Besides these there are volumes of books, some containing spirit manifestations, and others the teachings of spirits. Light from the Spirit World, Philosophy of the Spirit World, and Tom Paine in the Spirit World, are three excellent volumes. Other books are of great merit—Discourses from the Spirit World, Judge Edmonds' work, but have no money. I send \$3.00 for his subscription for one year. I would give more but I am too poor. Will you please give the balance, and forward the JOURNAL to Mr. Charles Green, 7506 Penitentiary, Joliet, Ill. The gentlemanly officers of said prison deserve the highest praise for their toleration in not suppressing liberal and reformatory reading matter, and may rest assured that their kindness in this respect will have a better result than the forcible introduction of seasoned prayer-books and trite orthodox pamphlets.

Many thanks, Brother. Would that many others could see things in the same light that you do, and feel like contributing to a fund to send the RELIGIO-PHILOSOPHICAL JOURNAL to thousands of others in prison, as well as those in mental bondage generally. Mr. Green will reap the fruits of your generosity for the next eighteen months.—Ed. JOURNAL.

SHELBINA, MO.—C. G. Brown writes.—I sent a note once reproving you for not publishing the free-lovers' side of the argument, but I see now you have pursued the right course. I was a subscriber to the Woodhull & Co.'s Weekly, for two years, and when I knew that they had refused to publish opposing views, and when such wicked and contemptible articles have been publicly announced and supported by them, or their leaders, and more particularly the foulest malignity heaped upon the heads of true Spiritualists, I made up my mind that no such stuff as advocated by the followers of Victoria Woodhull should be permitted in my family, accordingly I sent a postal-card to discontinue it. I have not seen, and do not believe a supporter of Woodhullism can be found about here. I do positively assert that there is a determined effort to support no writer or speaker who endorses such licentious doctrines, even if they are or claim to be true supporters of our glorious philosophy. How can angels smile on such vile and wretched course of life? I think the leaders are as bad as the account in the New Testament, when seven devils or spirits entered one, and the last condition was worse than the first. We are doing all we can to spread our angelic gospel, and its fruits will be seen in the future.

ST. MARYS, O.—A. Benton, writes.—I have, as you are aware, been anxiously seeking for higher spiritual communications from the spirit world, and these many years, but have been sadly disappointed in my hopes, and have expected in relation to this matter. I have seen and heard enough to greatly increase my anxiety for further and superior manifestations. I have talked with many on the subject, who tacitly admit their belief in spirit communion, yet manifest an indifference in regard to it, that surprises me. Some who have been left widowers, taken second wives, seem to be afraid their first wives might appear and cause jealous feelings in the mind of the last, and some that are widows and think of taking second husbands, seem to think—though they do not so express themselves—that it might not be pleasant to have the deceased husband peering about while they were negotiating for a second—they think, perhaps, that the spirit partner might possess things similar to those of the Irishman who wrote to his absent wife after this fashion:

"Dear honey, while sitting alone in my room  
By a parcel of men, I often think of you,  
And that if I should happen to die,  
What would be the best thing you could do.

But when I am well under ground,  
And the sexton has done with his bother,  
Don't let me be looking around  
And find you there wedding another."

But I do really believe that if we could have some good spiritual manifestations here among us—as such as said to take place in the presence of Bastian and Taylor, there would be a great awakening among those who are almost persuaded to be Spiritualists.

CENTREVILLE, IOWA.—Jacob Rummel writes.—Allow me to express my approbation of the position you have so firmly taken, and maintained upon the social question. I have long seen the necessity of this issue, but have waited patiently, and with a forbearance that was almost intolerable, braved the insults and epithets that I feared were too justly hurled at us as a class, I knew that the spot of leprosy was upon us, and that unless the knife and caustic was used to sever and burn it out, "root and branch," it would sooner or later pollute us all with its malignant slime, beyond the probability of recovery. The element that has just sufficed off has been, for the past few years, the self-constituted advance guard, assuming to give shape and power to the cause of our philosophy, and we who are in the majority have quietly submitted, with the hope that the spiritual forces of the angel world would so control them, that they would eventually see their folly and return to purity and virtue. But the old adage that the "Gods help those who help themselves," was never more fully demonstrated than in this case, and I am gratified to know that we are now awakening from our stupor. While I abhor the principles enunciated, yet I am pained to see the names of some of our former co-workers among those who participated in the "Chicago farce." I feel the necessity of an organized effort in the accomplishment of our future designs.—"In union there is strength." Let us then awake from our lethargy, and organize the means at our command, and thereby create a fountain of purity, from which shall flow streams of magnetic power, that will subdue every evil thought or desire with which it may come in contact.



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### To the Spiritualists of Northern Illinois.

To whom it may concern: The Sixth Quarterly Meeting of the Northern Illinois Association of Spiritualists, will meet in DuBois Opera House at Elgin, Ill., on Friday, Saturday and Sunday, December the 12th, 13th and 14th, 1873. The convention will be called to order at 10 o'clock A. M., Friday Dec. 12th, and will only discuss those subjects germane to Spiritualism.

E. V. WILSON, Sec'y.  
Lombard, Ill.

### To the Spiritualists of Illinois.

There will be a convention of Spiritualists at Joliet, Ill., commencing on Friday, Nov. 28th inst., and continuing over Sunday. The convention will be called to order on Friday, at 2 o'clock P. M., in the Court House. Speakers engaged are Mrs. Mattie Hulet Parry, and E. V. Wilson.

### The Henry County Spiritualists

Will hold their next Quarterly Meeting at Neponset, on the 6th and 7th of December next, commencing Saturday at 2 o'clock P. M., and continue over Sunday. E. V. Wilson will be there. The Henry County (Ill.) Spiritualists are noted for their hospitality and pure Spiritualism. Let every body be present. We shall have a good time. Neponset is on the C. & Q. R. R. Southwest of Chicago 124 miles, and east of Galesburg 40 miles. God and the angels will be with us. Let us come together in peace.

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MRS. A. H. ROBINSON, Chicago, Ill.—Enclosed please find post-office order for three dollars, and lock of hair for examination and prescription. The patient is a lady fifty years of age. She has been troubled with Erysipelas for several years—slightly, until about one year ago, when her leg broke out with a very painful ulcer, which has been running ever since. She has tried every remedy within reach, and all failed to do her any good.

She wishes to say that sometimes her body and face are affected with swelling and painful itching, which lasts but a few days and disappears again for, perhaps, a month or so. If your spirit guides can do anything for her, please write, as soon as possible.

MRS. SAREPTA UPTON.  
Astoria, Oregon, Sept. 25, 1873.

MRS. A. H. ROBINSON.—DEAR SISTER.—Yours of October 9th was received on the 23d. Seven days expired before I could get all the medicines collected. I commenced taking them on the 31st, continuing them ten days to date, in accordance with your instructions. Except the application on my back, which blistered, and I did not apply them very regularly, the only itching apparent now is in my back where it was blistered, which is healing up nicely. My leg has almost entirely healed—swelling all gone, and no itching perceptible in the limb. The magnetized papers I have used every night without any apparent sensation, except on the first, when on applying them, I experienced a sensation indescribable.

Please find inclosed a lock of my hair for further investigation, and if your guides find it necessary for a change of programme or further prescription, please forward them with your charges. Hoping ever to remain your affectionate sister, I remain, etc.

MRS. SAREPTA UPTON.  
Astoria, Oregon, November 9, 1873.

### ANOTHER BAD CASE.

MRS. ROBINSON:—I saw a notice in the JOURNAL, headed, "Attention Opium Eaters." I am one, and I should like to ask you a few questions.

I have been sick three years—not able to do hardly anything. The doctors told me three years ago I could not live one year, but I am not dead yet. I have been a good deal from my lungs. Two years ago I spit up a good deal of phlegm—a part of the time bloody matter.

I would like to know if it would be beneficial for me to stop the use of taking opium, if my disease can not be cured. Some of your old patients say you can cure me, and told me I had better write to you.

If I could have my health I would hardly know how to appreciate it. I have heard so much of your cures I am most crazy to have you prescribe for me. I was told I had better send you a lock of my hair and my age, and you tell me whether you could help me or not. I am sixty-four years old, and as poor as I am old. I have been sick so much. I go on the principle to live and let live—do as I would be done by. Address me at Waldron, Kankakee county Illinois.

ELISHA E. CASE.

Waldron, Ill., October 30th, 1873.

MRS. A. H. ROBINSON:—In reply to yours, I would say that I am getting better. I have taken your medicine only about one week, and I think it will cure me. I feel better than I have for two years. I hardly know how to express myself, for the benefit I have already received. If I still continue to improve I shall soon be able to go to work. I have enough medicine to last as long as I shall want any. I will send you another lock of my hair and then probably you will know what a change has taken place with me.

Yours with respect,

ELISHA E. CASE.

Waldron, Ill., Nov. 21st, 1873.

## SUGGESTIONS TO PURCHASERS OF CABINET OR PARLOR ORGANS.

The following considerations may save some from the disappointment of purchasing inferior organs at high prices.

1. **Good Organs are very difficult to make.** An organ is not a coarse machine which can be successfully made by any ordinary workman. It is an exceedingly delicate piece of mechanism; a work of art. Its excellence depends on very nice conditions and extraordinary skill in workmanship; and its durability can be secured only by best possible material and construction.

2. **Difficulty of Selection.** It is impossible for an inexperienced person to judge what is a good organ and what a poor one from slight comparisons. Even a poor quality of tone may please at first, from its novelty, though it will soon become disagreeable. As to the durability of an organ no one can judge certainly from mere examination. Yet a poor organ will not last half as long as a good one, and so is dear at half the price, on this account alone.

3. **Many poor Organs are made.** There is great temptation to manufacturers to make poor, almost worthless, organs, because such can be made at half the cost of the best one, and so will afford good profits even if sold at what appear to be low prices. Since the great popularity of these instruments the market is flooded with poor organs which can indeed be sold at low prices but are very dear at that.

4. **The recommendations of dealers are likely to be prejudiced.** Dealers are tempted to recommend and sell those organs on which the largest discount is made to them, and these are always the poorest and most cheaply made instruments. Much allowance must be made therefore in listening to the representations of a dealer. Very often his judgment is biased by his pecuniary interests.

5. **An expedient to sell poor Organs.** Makers of poor organs generally adopt the expedient of printing enormous prices in their price-lists so that they can offer large discounts to purchasers, and thus make it appear that they are buying cheap! The printed prices are frequently double the real prices. So far from proving that an organ is cheap because a large discount is offered, there is reason to suspect that a maker who will misrepresent his price in his price list will misrepresent his organ also in his description of it. There is always reason to suspect an article which is offered at a large discount.

6. **The lowest priced not cheapest.** In articles of this kind, in the manufacture of which there is so much opportunity to slight and cheapen, the lowest priced is almost never the cheapest. The poorest can be sold lowest, and almost always will be, while the best is as often the cheapest.

7. **How to be sure of a good Organ.** There is a perfectly safe way to buy an organ, and to be sure of a good instrument. This is to purchase only an instrument by the very best maker, whose reputation is so thoroughly established, whose work has been so often proved best that there is no longer any question in the matter.

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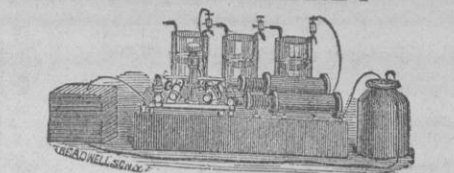
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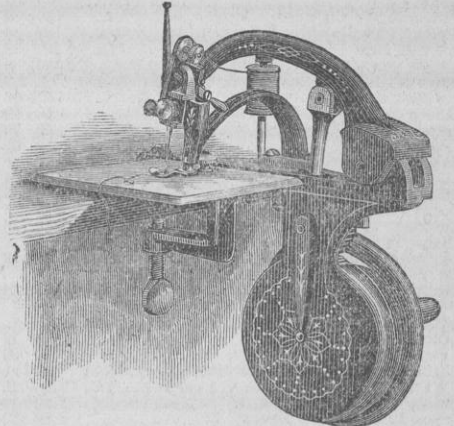
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"How doth the little busy B— Improve each shining hour, To gather" ruffles, tuck and hem, By simple one-hand power.

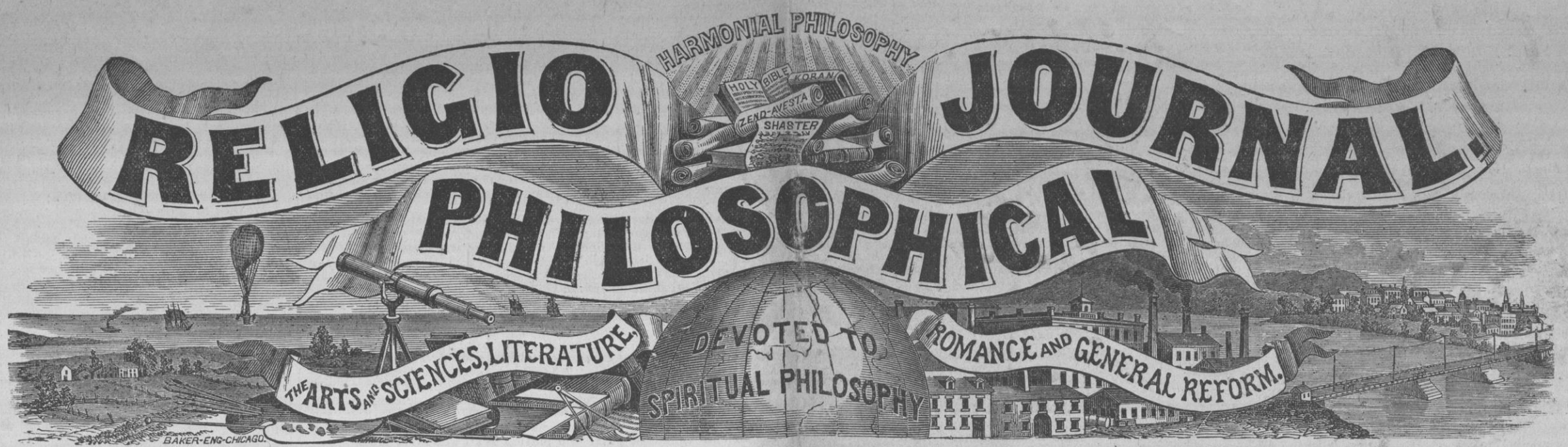
Respectfully yours,

MARGARET S. FELT, 323 W. 13th Street.

To which we could do no less than briefly reply, as follows:

New York, Aug. 13, 1873.





Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

{ S. S. JONES, EDITOR,  
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CHICAGO, DECEMBER 20, 1873.

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NO. 14.

### The Coming Struggle.

BY HUDSON TUTTLE.

There can be but two classes in the coming contest. There are virtually two classes now—conservative and radical, or Catholicism and Rationalism. The latter embraces the entire army of those who discard infallible authority, and rely on reason as their guide and positive knowledge as their revelation. There is no middle ground. Protestantism, theoretically, maintains the right of private opinion, the fallibility of anything else but human reason; but practically it denies this cardinal doctrine, and is as intolerant as Catholicism.

Catholicism is opposed to progress. It is the essence of conservatism. Its eyes are fixed on the past. The by-gone is its savior, the future its devil. The voice of its priest is the voice of God. It is ignorance ruled by cunning.

With one fell swoop, it has brought together all the mythologies of the world, Jew and Gentile are equally well represented, and in hypocritical bigotry, it has created from the fount of its system of worship.

Its study carries us directly back twenty centuries or more—for it ignores human progress. If we enter a cathedral, we step into the dark gloom of mediæval ages. We see the tinsel and gewgaws made to attract the baby, and we hear the twaddle of the nurses of religious babyhood.

Catholicism has ever been intolerant. It is just as intolerant to-day as five hundred years ago. It can not progress. The heretic is regarded with the same evil eyes here in America as in Spain during the Inquisition. The power of compelling belief only is wanting. In this it is logical—it is logical from beginning to end. Grant the divine origin of its Bible, and it will push you to its conclusions by logical deductions therefrom.

Here we have an infinite revelation from an infinite being. How can finite beings comprehend it? Only inspired teachers can do so. Peter was inspired; he communicated his gift to the priesthood, through whom it has, in an unbroken line, descended. Thus the laity are cut off from investigation. God has forbidden it. The fact of his anointing teachers forbids it. The revelation is infallible; the teachers are infallible. The voice of a priest is the voice of God. Give heed and listen.

Man has committed infinite sin and must be infinitely punished, or offer an infinite sacrifice. That in Christ was such a sacrifice. As God, through Peter, gave to the priesthood power of dispensing the merits of this sacrifice, placing them between himself and the laity, the priest becomes the pardoner of sins, the real power to whom to appeal. The priesthood is infallible. From their desks, surrounded by lighted candles, and the fumery of the stage, they preach this cardinal doctrine every Sunday. It is wrought into the very texture of the infant soul, and the man can not outgrow it. It denies the right of individual reason. You must not reason. To allow the right of private reason would sap their vast superstructure—that is all Protestantism claims.

The priest says, "I stand here, because God has placed me here. I am anointed, and of the direct line from Peter. I have passed through the gate. I have received the knowledge. I have a right to teach you. Those who have not been anointed have no right to teach. They have received no commission from God. Their words are lies, and they will deceive you. You have no right to think for yourself. Reason is a snare of Satan. I am your final appeal."

Any one who will attend a cathedral, will hear such blasphemous doctrines heralded any Sunday—the doctrines of the black night of Europe, forced on American intelligence. This it is that blights Catholic countries. This that denubs and eventually kills thought, and settles over its tomb a withering incubus.

When such dogmas are promulgated, can we doubt that the Inquisition is not far off? Only the power is wanting to put it in force.

Jesuitism rears itself, a hideous colossus, in Europe, and its black shadow is cast on our shores. Europe is governed by the priesthood. Its rulers bow in the dust and kiss the toes of the Pope. The Hapsburgs, the most detestable tyrants and the idiots of the earth, have, throughout their long line been strictly Catholic—intolerantly Catholic—and some of them have abdicated their thrones and shut themselves up in cloisters.

Catholicism, at the time of the Reformation, had become a gigantic consolidated system, so intrinsically interwoven into the government of States that their existence depended on its approval. With a towering self-sufficiency it heralded itself as the organ of God on Earth—the infallible organ of his decrees. It not only assumed control over the religious sentiments, but over the mind, the person and State, and by every means sought to found a temporal as well as spiritual supremacy, and succeeded so well that it held in servile abeyance the entire royalty of Europe.

The Reformation shook off this influence from a few German States but scarcely effected its hold in Europe. Bourbon and Hapsburg, arch of the priesthood and for the priesthood, which everywhere is the power behind the throne. Had it not been for the close unity between Church and State, by which Liberalism is throttled, long ago would the masses have been redeemed; but this "old man of the sea" has crushed it whenever it made an attempt to rise.

I may seem illiberal, but I fortify my position by their own words, taken from one of their prominent English organs. Hear what it says:

"Believe us not, Protestants, for an instant,

when you see us pouring forth our liberalisms. When you hear a Catholic orator at some public assemblage declaring solemnly that 'this is the most humiliating day of his life, when he is called upon to defend once more the glorious principles of religious freedom'—be not too simple in your credulity. These are brave words, but they mean nothing; no, nothing more than the promises of a candidate to his constituents on the hustings. He is not talking Catholicism, but nonsense and Protestantism; and he will no more act on these notions in different circumstances, than you now act on them yourselves in your treatment of him. You ask, if he were lord in the land, and you were in a minority if not in numbers yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would then fit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly, fine you; possibly, he might even hang you. But be assured of one thing, he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.' If he tolerated you it would be solely out of regard to the interests of the Catholic church, which he would think to be best served by letting you alone."

Thus does Catholicism nourish the hope that it will yet have power to grasp the genius of America by the throat, and compel a belief with a "thus saith the priest."

Thus do they fancy the re-education of St. Bartholomew massacres, auto da fes, inquisition, rack and torture—that they may roll back the car of progress, stifle thought, and establish, as the universal religion, their system of Paganism, with its images, altars, incense, holy water, candles, processions, saintly relics, bogus miracles and shams, by which ignorance is cheated out of its birthright of free thought.

Not in Europe only, but here, even in our free land, do they anticipate such results. All religions are tolerated; we have, in the generosity of our strength, considered ourselves out of danger from such disturbances. We have, until recently, thought that eighty years of nationality insured our eternity. Well, we are awaking from that delusion.

Foreign emigration pours a vast river of Catholicism on our shores—ignorant Catholics, who are trained, faithfully trained, in the school of despotism. We feel no alarm; yet well has it been said:

"Were there an army upon our shores equal in number to the Roman priesthood in the United States, and professing the same designs, the whole people would be ready to arm against it. The cry, 'Our liberties are in danger!' would go forth from one end of the land to the other, and a spirit would be aroused whose first breath would drive the invader from the soil. Yet this Roman army is far more dangerous to our liberties than the military army we have imagined. It comes among us in the name of the Prince of Peace—it professes to be devoted to the cause of God and Humanity—it steals into the bosom of the people with an aspect as meek as its designs are sinister, and it is only when its doings in other lands are exhibited, that the cloven foot is discovered; and we find it aspiring to political sovereignty—arrogating universal dominion—assuming to lay its iron grasp upon the souls of men, and secretly applying the torch to our free, educational, civil and religious institutions."

We are no alarmists. All the conflicting elements which Europe, Asia and Africa pour on our soil, will ultimately unite and form a homogeneous nationality; but, before that time, convulsions will occur, such as are now wrecked, we may incur great perils.

Said Bishop O'Connor: "Religious Liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world."

The meaning of this sentence is more explicitly stated by the Bishop of St. Louis, who says:

"Catholicity will one day rule America, and then religious liberty will be at an end."

With this arbitrary and bigoted sentiment the Catholic Brownson fully concurs in the following compact sentence:

"Heresy and infidelity have not and never had, and never can have, any rights, being, as they undeniably are, contrary to the law of God."

That is, the Roman Catholic Church has all rights, and nobody else any rights at all! Truly this is a startling doctrine to teach in a Republic based on Civil and Religious Liberty! Turning from this threatening side, let us ask to what faculties of the mind does it appeal? There can be no doubtful answer.

There are, according to the most recent census, in the Roman Catholic Church, 310,000 monks and nuns. The male orders have the following membership: Franciscans, 50,000; School Brethren, 16,000; Jesuits, 8,000; congregations for nursing the sick, 6,000; Benedictines, 5,000; Dominicans, 4,000; Carmelites, 4,000; Trappists, 4,000; Lazarists, 2,000; Priest, 2,000; Redemptorists, 2,000. The female order counts about 160,000 members, of which number 69,000, belong to Europe, dividing themselves in this way—that 10,000 belong to France, 30,000 to Italy, 10,000 to Belgium, 8,000 to Germany, 7,000 to Spain, 4,000 to Great Britain. There are 20,000 nuns in America, 4,000 in Asia, 1,000 in Africa, etc. There are 28,000 Sisters of Mercy, 22,000 Franciscans, in part engaged in nursing the sick; 10,000 Sisters of the Holy Heart, 8,000 Sisters of St. Joseph, 8,000 Sisters of our Lady, 7,000 Sisters of the Holy Cross, 5,000 Sisters of the Order of St. Carlo Borromeo, etc.

All this vast and complicated machinery is unscrupulously employed to obstruct the car

of human progress; to stifle free thought to make the Priest the oracle of God; to trample freedom in the dust. Whatever good Catholicism has done, is in the past, its genius is opposed to the present. It is as intolerant now as during the palmist days of the Inquisition, as is boldly asserted by the Catholic Review:

"Protestantism of every form has not, and it never can have, any rights, where Catholicity is triumphant; and therefore we lose all the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the rights of any man to be of religion, or no religion, as best pleases him, which some two or three of our journalists would fain persuade the world is Catholic doctrine."

It appeals to the superstitious element. It ignores knowledge, and by its infallibility, precludes investigation. Man fell and became a demon, by being inquisitive into causes. The Stylite, for twenty years standing on the top of a tower—the bloated, idiotic monk, abhorring human nature and despising his body, are its types toward which it would have us assimilate. Her body, since in all its desires, is despised, crucified, abhorred. This is the doctrine preached—while the caste of priests, absolved from control of laws, revel in the deepest abysses of carnality, and rise in their desks reeking with the foul slime of unbridled passions.

We underrate the vast and incomprehensible power they wield. I said that the kings of Europe were under the control of the priesthood. It is not an unguided, isolated control. The universal Jesuitical hierarchy is controlled by one mind, animated by one motive, subsidized to one end—the extension of their dogmas. And, fortified by the axiom that the end justifies the means, they are prepared for any iniquity, any deed of right or wrong, if it furthers their schemes. Kings, Emperors, Princes, or puppets, ship and dance as the Central Power pulls the wires. If they dance to the command of that power, they have its holy commission to garrote the people. And when they refuse, the angry growl which arises, brings them to once to submission. Even Napoleon allied himself with the church as the only means of sustaining himself, and that, too, at a time when the most daring thinkers fired the heart of France with the cry of reform.

Our rulers are beyond the beck of the Central Roman Power—in a measure at least. The number of Catholic voters, however, united, as they always are, is sometimes sufficient to decide the balance of power. That vote has always been cast on the side of darkness, always been allied to slavery of body as well as of mind. I suppose many there are who think they know liberal Catholics who uphold liberal institutions, but I believe such to be mistaken; either such are not Catholics, or are deceivers. I believe they are mistaken, because the high oracles of Catholicism declare they are. To use their own words—words which put the nineteenth century to shame:

"What is liberty?" and sneeringly they answer, "Cant; and cant is always mischievous. Where is civil liberty to be found? In fact, it does not exist, and it never did exist anywhere. But if the mischief done in the name of civil liberty is not a little, far more serious are the consequences of the upholding of religious liberty by Catholics. The very word of liberty, except in the sense of permission to do certain definite acts, ought to be banished from the very domain of religion. For religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. What! shall a Christian dare to say that God has given the faintest choice to any human being, as to whether he will obey the Catholic church or disobey it? None but an Atheist can uphold the principles of religious liberty. Short of Atheism, the theory of religious liberty is the most palpable of untruths."

The audacity and assurance with which the leading Catholics appropriate to their system the progress of this world in science, art and civilization, would be amusing if its results, prospectively, were not so calamitous. Brownson in his "American Republic," speaking of the beneficent influence of the Pope, says:

"The Holy Father has simply exercised his pastoral and teaching authority to save religion, society, science and civilization from utter corruption."

Think of this, the power that burned Bruno, that imprisoned Galileo, that invented the Inquisition, that has burned, mangled, racked and tortured millions because they dared to think, setting itself up as the patron of civilization!

Speaking of the freedom extended to all of the sects, this authority delights in the idea that such freedom is just what Catholicism wants.

"With this (freedom) the Catholic, who knows what Catholicism means, is of course satisfied, for it gives the church all the advantage over the sects, of the real over the unreal; and with this the sects have no right to be dissatisfied, for it subjects them to no disadvantages not inherent in sectarianism itself."

He brings his laborious book to a close by a tremendously rhetorical flourish, in which he prophesies the grand and Catholic destiny of the American nation.

Such are the teachings of that school where, in the Catholic element of our society is reared, and, as it is an infallible voice which speaks, it is believed with unshaken faith. The most miserable lity of our land are directly

under the eye and command of the Pope. The most debased laborer divides his hard-earned shilling, giving the priest the larger share. The church is always filled—no complaint from the preacher, of bare walls. And ah! what devotion! what abject prostration of the man to the creed! The scavenger from the street kneels there and counts his beads, utterly oblivious of the scenes from which he came and to which he must return.

I said I was not an alarmist, and no doubt you will think me intolerant and unjustifiably severe. I am not intolerant; I will explain why. As I have intimated, there is no doubt but the laity cast their political influence in a solid phalanx, as their superiors dictate. They do this, if words mean anything, no matter how loudly they declare that their religion never meddles in politics. We know that it always has endeavored to wrest political power from rulers, whether monarchs or republicans, and by its very nature it is aggressive.

Tell me when, in our own history, the foreign—Catholic element—went for reform? Always oppressive, it has been the slimy abyss where demagogues have concocted elective frauds—the hope of slavery, in the riots it was expected to engender.

I am not intolerant, for I state these bitter truths, in all their deformity, not in anger or malice, but to present, at one view, the aspect of one great division into which the world of belief is divided.

All that has been said of Catholicism is true, in a greater or lesser degree, of practical Protestantism. Theoretically, the latter ends in freedom and rationalism; practically in Catholicism. It is a protest against the old—the assertion of the right of private judgment. But its end is different from what Luther or any of its founders desired. The right of Luther or Calvin to protest, allows John or James to protest against Luther or Calvin. Protestants end directly and inevitably in infidelity. Protestantism declares this, and Catholicism declares it. Protestantism is, in its ultimate, nothing more nor less than infidelity to all mythology.

There is no room for Protestantism. If it returns to the old, it is Catholicism; if it actualizes its theory, it is Rationalism. The Reformation performed its great work outside of the church. It has been the seceders, constantly practicing the claimed right of protestation, who have influenced the world.

The savage worships roots, trees, beasts, reptiles; the Catholic the dead bones of saints, the scraps of the shroud of their Savior, the despicable traps of Jesuitical mumbo-jumbo; the Protestant transfers his worship to the Bible, the church, the holy sabbath. It is fetishism through and through. Learned divines make a difference appear by calling the same manifestation in a savage, or themselves, by different names. In one it is mythology, in the other Theology—fetichism in one, holy religion in the other. In vital essence, however, where is the difference? Is it in forgiveness of sins? The Catholic is pardoned by a priest, a man ordained by Christ to forgive in his name by reason of the sacrifice he has made. The Protestant confesses directly to Christ, and is forgiven in the same manner. The Catholic is denied the reading of the Bible; the Protestant is allowed to read. But where is there a Presbyterian, or a Methodist, or any layman that dare assert doctrines contrary to the established creed? Charles Beecher happens to believe that the devil was once an angel, and demons were all very good beings around the throne of God, and other singular ideas, drawn from his method of Biblical study. Well, does the Church retain him? The synod meet and says—recant, or be excommunicated! The rack is withheld from them; they cannot put Mr. Beecher to thumb-screw torture, or burn him with faggots, but they show the spirit of the inquisition. He has no right to believe different from them. God is on their side. Why not make him believe? Do you doubt that one line of the law placing the power in their hands, would compel Mr. Beecher to believe or suffer? I have great confidence in the progress of the age, but I have more in the pertinacity of bigotry.

Let a churchman, deceived by the idea of the right of private opinion—deny the absurd doctrine of the Trinity—disputing that God was his own Son, and Christ was not only the Son, but his own Father, and the Holy Ghost was Son and Father, both and yet neither; that the only way an infinite God could redeem man, whom he had made the best an infidel being knew how, was to take on human nature, and die on a cross—I say, let him deny such heathenism, at which African fetishism would blush, and the D. D.'s and LL. D.'s, like well trained hounds, will utter one simultaneous howl.

The ideal of Protestantism is very well; its actual is Catholicism—mild Catholicism, divested of its rack and tortures, not by any grace of its own, but by law. The spirit of the inquisitor is present in all. It has other and keener tortures which it brings to bear. Protestantism is weak because illogical and inconsistent; Catholicism is powerful because, grant its premises, the necessity of the Christian confession, and it is logical throughout.

Gtomozzi smiled on burning coals. Well, he would not, if turned out to bitter winds of bigotry and the simoon of superstition. What are burning coals, racks, thumb-screws and the diabolic inventions of the holy hierarchy to the spiritual cinders, racks and tortures to which the holy Protestant hierarchy damn the excommunicated thinker? You, my infidel reader, simply asserted the right to think. The Church held a meeting and excommunicated you. Your former brethren pass you in the street with a leer; they scarcely recognize you. They will not deal with you. You may

starve and they hope you will. What care they for an infidel? They call to their aid the forked-tongued demon of slander and the viper brood of hate, envy, malice, falsehood, and set the pack on your path. Death is no relief; from year to year it is related how awfully you died in your sins. Thomas Paine died peacefully as a saint. What difference does that make to those who make a merit of lying for God's sake, and are in want of examples of infidels dying horribly? "Ah," say the preachers, "Paine screamed, and raved, and tore his hair, and cursed, and implored! He repented of his sinful life, and called vainly on the Creator he had cursed." In their treatment of him you see how they will treat you.

Infidel, no longer a term of disgrace and contumely, but the proudest name it is possible to speak, offers more value than all the degrees the colleges and societies of the land can bestow. It means one who dare think for himself and say to bible, church, priest and all their rubbish: Stand there while I think. Protestantism has not the courage because it has not the strength of mother church, but it is equally bigoted and intolerant, in so far as it has the power. Witness the effort it is putting forth to make this government religious, and the conventions recently held to insert the Theological God into the constitution. Only men imbued deeply and fully with the spirit of Jesuitism could have penned the following, which is a summary of the resolutions of the three conventions:

"That a national recognition of Almighty God, of his Son Jesus Christ, our Lord, and the Holy Scriptures, is clearly a Scriptural duty which it is national peril to disregard."

"That in view of certain and sundry circumstances, it is a striking and solemn fact, that our present National Constitution is so devoid of any Christian feature, that one of our Chief Magistrates once refused to appoint a day of fasting and prayer in an hour of public calamity, because the nation in its Constitution recognized no God, and more of the same sort; and,

That 'such an amendment of our National Constitution is only the exercise of the inalienable right of a Christian people to recognize their God and Preserver.'"

This is the "tiger step of despotism," the entering wedge by which our religious freedom is to be completely overthrown. When America becomes thus Christianized, may we and our children's children contemplate it from a higher sphere!

Rationalism is the common foe of superstition, is slowly gathering her forces for a final struggle. The various battalions of Churchianity, have had many a hard-fought battle between themselves, and have looked upon each other with spiteful hate, and for paltry dogmas condemned each other to a place it is almost profane to mention; but now, under the pressure of the accumulating power of Rationalism, they send their bugle blasts down the gale, calling their scattered hosts together, and wheel their plant subjects into line. Old and New School Presbyterians on the right; Methodists in the center; Baptists and scattered divisions of various dogmatists on the left; a picket line of Swedenborgians; while the whole is supported by the solid columns of Roman Catholicism, lumbering on with its heavy ordnance, its racks, gibbets, faggots and dungeons!

"Let us unite!" is the cry from the self-constituted spiritual kings. "Let us unite, and make one desperate clutch at the government. We will make a Godly Constitution. We will rule under it. We will put down Rationalism; we will compel all men to observe the sacredness of the Sabbath. They shall attend one church; they and their children shall listen to our dogmas; none but church-members shall hold offices or occupy positions of trust and honor. We will make the epithet dog, more desirable than free thinker!"

And what has the free thinker to oppose to this? Nothing but the justice of his cause. He trusts in this and herein is his fatal weakness. He votes for the strictest church-member, if of his political party, unthinkingly. He helps with both hands to forge the fetters which ultimately are destined for his own limbs!

When there is so much commotion in the camp of the enemies of free thought—when they are forcing the great question on the country, of religion in government—is it not time that we who hold liberty of thought far dearer than life, sound the alarm and prepare for action? Are we to remain on the defensive, and humbly thank the ruling powers for the ignoble privilege of being let alone? While reverend D. D.'s and their aspiring followers revile us, and arrogate to themselves the spiritual dictatorship of mankind, are we to be grateful that they do no worse?

In this contest money is as cross, and life itself is of value only as it purchases freedom. We who have come up out of the black shadow of death, traversing the Golgotha overshadowed by the withering shade of churchianity, and stand on the high tablelands of Rationalism, drabbed with the slime and ooze cast over us by the serpent-tongue of slander, "for Christ's sake," what are we doing? Allowing our children to travel the same road! Sending them to the Sabbath School or the church, and permitting them to drink at will of the poisoned fountain! For their sake, if not for our own, let us strive to make Rationalism a power that shall command respect. Let us leave to them the proud name of independent thinkers, and make that name a term of honor. No grand march of progress will achieve this for us, but it must be accomplished by continual labor and self-sacrifice.



He has great confidence in human effort wisely directed. He trusts not in prayer, but in the ingenuity, skill and power of man in subjecting the forces of nature to his will, and making them subservient to his ends. Earth protects his house from the red thunderbolt that leaps from the storm-cloud, by a simple but ingenious contrivance—the lightning-rod.

The Christian regards slavery as right. If he is a slave he is satisfied to remain so. Whether bond or free, he thinks all resistance on the part of slaves, and all efforts to destroy servitude, impious and wicked. He reads in the Old Testament the commands to the Jews to buy bondmen and bondwomen, and the laws given by Moses, the divinely commissioned law-giver, for the perpetuity of slavery.

"For indeed a man ought not to cover his head, forasmuch as he is the image and glory of God, but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man

saith. Therefore I say unto you, what thing soever ye desire, when ye pray, believe that ye receive them. and ye shall receive them. —Mark 11:22-24.

The Christian spends nearly all his time in

"Nothing on earth do I possess  
But thy pure love within my breast;  
This, only this, do I require,  
And freely give up all the rest."

He longs to get where his "possessions" are in "Canaan's fair and happy land," and to o



cupy his "mansions in the skies;" those mansions which are to recompense him for living in a hut in this world. So he says in effect, "The sinner has his good time here; I will have my good time hereafter."

Although there are times when the Christian is impatient to be "absent from the body and present with the Lord," it is not always so. He is so filled with fear and trembling, so doubtful whether he is really in a condition to leave the world with the certainty of salvation, so fearful that he may wake up to find himself in hell, or to hear the appalling words, "Depart from me, ye accursed, into everlasting fire, prepared for the Devil and his angels," that he not unfrequently looks forward to death with misgivings and fear, and wishes he had never been born. An unbroken, everlasting sleep, seems infinitely preferable to the liability of an eternity of torture. He pours out his soul in prayer, makes audible his grief, when from the extreme of despair he passes to the opposite extreme of rapture, as he recalls the promises of the gospel, contemplates the love of Christ, and dwells on "the saint's everlasting rest." The tears leave his eyes, and his heart, nearly bursting with grief but an hour ago, is now full of joy. But his happiness is of short duration; for the doubts as to his acceptance as a child of God again return, and the terrible fate of relatives and friends, and the sufferings of the lost millions of his race, stare him in the face, and in the bitterness of his soul, he goes again to pleading, mourning and weeping.

He believes in a great personal Devil, and he ascribes every evil thought and every misfortune to him. His remedy is fasting and prayer. Does a doubt enter his mind in regard to the truth of his system of faith? It is the whispering of the Evil One. Has his mind dwelt on the pleasures and attractions of this life? The Devil was at work trying to seduce his soul. Have the smiles of a beautiful maiden caused his heart to flutter, and made him feel the enchanting influence of woman's society? He is confident Satan was trying that method to win his soul from Christ. He thinks the Devil has filled the world with snares, and he is ever on the lookout for his stratagems and devices.

The Christian, when he prays, goes into his closet and closes the door, as his master commands. The long and wordy prayers of modern pulpits, so full of nicely rounded periods, delivered in public to be heard and admired by men; these prayers (to his credit be it said) are a sin and an abomination to the real Christian. If he has been so imprudent and worldly as to become a husband and a father, he is distressed by fears that he loved too fondly his wife and his little ones. So strong are the ties of nature, that he is liable, by attachment to his family, to become unworthy of his Savior. What did Jesus say: "He that loveth father and mother more than me, is not worthy of me."—Mat. 10: 37. But if he is a Christian par excellence, he has no family, no wife and children, thus to endanger his soul. He never commits a sinful act. "Whoever is born of God, doth not commit sin, because he is born of God."—1 John 9: 3.

The Christian no where finds that his master revoked, or intended to revoke, or modify, the law of Moses, except in one or two instances to which he plainly referred. He reads, indeed, that he came not to destroy, but to fulfill the law. Hence he observes as the Sabbath, the Seventh day, the day made sacred by the holy rest of God, and the observance of which he commanded for all future time.

He eats no flesh prohibited by Moses—no pork, no hares, no rabbits, no squirrels, no oysters, no muscles, no eels, no crabfish, no lobsters; but he indulges in "every flying, creeping thing that goeth upon all fours, which have legs above their feet to leap withal upon the earth;"—the locust after his kind, and the beetle after his kind, and the grasshopper after his kind."—Lev. 11: 21, 22. These, among other kinds of food, are made to satisfy his hunger.

The Christian's creed, in part, may be expressed thus:

I believe there is a God who made the universe out of nothing.

I believe he knew every thing before there was any thing, save himself, to know.

I believe that he made every thing, yet is not the author of evil.

I believe that imperfection (sin) came from perfection.

I believe that a being of infinite power and infinite love, made a being who, from a state of innocence, became a Devil.

Through the strategy of this Devil, I believe sin entered the world.

I believe that, in consequence, the whole human race became reduced to a fallen, lost condition.

To remedy the wrong done, I believe that God "took on flesh and dwelt among men"—was born of woman, nursed at her breast, and nestled in her arms.

I believe that he passed through infancy, childhood and adolescence, and attained to manhood; that after many hardships and much persecution, he was arrested, tried, condemned, nailed to a cross, and died in excruciating agony.

I believe that his last words were "My God, my God, why hast thou forsaken me?"

I believe that in spite of the great sacrifice rendered necessary by the strategy of the Devil, but comparatively few will be saved, while the majority of mankind will be forever damned.

I believe that the Jewish and Christian Sacred Scriptures are a revelation from God.

I believe all that these books relate.

I believe that light was made the first day, the firmament, the second; fruit-trees and grass, the third; the sun, moon and stars, the fourth; fowl and fish, the fifth; cattle, creeping things and man, the sixth; and after these six days work, I believe, God "rested and was refreshed."—Ex. 31: 17.

I believe all the animals of the earth were once brought to Adam, and by him named.

I believe that a serpent talked, that the same reptile was made to run on its belly, because of the part it took in Eden; that the reptile was made to act in a certain way, and then cursed for what it could not help doing.

I believe that the ground was cursed for man's sake.

I believe that death, although it seems as natural as life, resulted from sin.

I believe there was a tree of knowledge of good and evil.

I believe that partaking of its fruit, getting knowledge, under the circumstances, was sinful.

I believe that God, in ancient times, appeared to men—showed his "back-parts" to Moses, and his face to Israel.

I believe, nevertheless, that "no man hath seen God at any time."

I believe that a woman was converted into a pillar of salt, because she looked back upon her home.

I believe that God stopped the sun on a mountain and the moon in a valley, that on nation, God's favorite people, might have sufficient daylight to finish butchering another nation.

I believe that he caused a fish to swallow a man; that the fish kept the man in his belly three days and three nights, and finally spewed him on the ground, high and dry, safe and sound.

I believe that to prevent men building a tower that should reach to heaven, God confounded their language.

I believe that he destroyed all mankind, one family excepted, by a flood, because of the wickedness on the earth, and then repopulated the world with a race quite as bad as the first.

I believe that once were crowded into an ark, pairs and septuples of all the species of all animals on the globe, with food for the same for more than a year.

I believe that God selected one nation from all others, and made it the special object of his favors.

I believe that he commissioned and commanded said nation, to exterminate, by the sword, nations whose territory they wished to occupy or pass through.

I believe that he ordered mothers and their new-born babes to be butchered.

I believe that he authorized Jewish soldiers to kill fathers and mothers, brothers and sisters, and then to keep alive for themselves the virgin daughters that were left.—Num. 31.

I believe that God once killed more than 60,000 Israelites, for looking into an ark.

I believe that he destroyed 70,000 Israelites, because a king took a census of his people.

I believe God put a lying spirit in the mouths of Ahab's prophets, and sent them out on a lying mission.

I believe that he commanded the destruction of the Amalekites, for what their ancestor had done four hundred years previously.

I believe that God is a being of infinite perfection, and yet is pleased and displeased every day.

I believe he is unchangeable, and yet "a prayer answering God."

I believe he has infinite power, and desires all men to be saved, yet nearly all men will surely be damned.

I believe that he is the author of all things, and "doeth all things well;" that every thing exists for a wise purpose, yet I think it is right to kill bugs, insects and vermin that destroy my grain, fruit and plants.

I believe it is sinful and dangerous not to believe these things.

"He that believes and is baptized," I believe, "shall be saved; he that believeth not, shall be damned."

"He that doubteth," I believe, "is damned already."

"I believe, O Lord, help Thou my unbelief."

Such, I think, is a portrait of a true Christian; such the main outline, the essential features of a distinctively Christian character.

That passages may be quoted which directly, or by implication, conflict with some of the qualities and some of the habits which I have referred to as Christian characteristics, is not improbable. That were I to describe a Christian in full, I should be under the necessity of giving traits opposite to, and quite incompatible with some that have been presented, is very certain. The New Testament contains contradictory teachings. Enough that I have ascribed to the true Christian, no qualities or practices that are not enjoined in the book which the Christian accepts as an authoritative standard, and infallible rule of faith and duty.

It is evident, I think, from what has been offered:

1. That Christianity, in some of its essential teachings, is opposed to the "worldly" enterprise, activity and progress of the age.

2. That in practice, the civilized world is governed by principles and precepts diametrically opposed to many of the teachings of Christianity.

3. That some of the most characteristic teachings of Christianity can be accepted and obeyed only by men and women of ascetic life.

4. That the embodiment of Christianity in practice, in its entirety, is utterly impossible, and there is, therefore, no such character as a Christian on earth.

5. That were it possible for an individual to reduce Christianity to practice, he would be a most melancholy, mischievous and terrible monster.

6. That Christianity involves belief in stories as fabulous, and dogmas as monstrous and ridiculous as can be conceived.

### An Excellent Practice.

When subscribers write to this office in regard to renewals, changes of post-office address or discontinuance, it is an excellent practice to cut out and send along the little colored monitor on which is a statement of each person's account. It is always to be found on the margin of each paper where several are sent together to the same post-office, and on the wrapper when sent single. When papers are ordered to be discontinued, be sure and send the balance due, including three weeks in advance of the time as three numbers will as a matter of necessity go before the name can be got out of the mail-list and machine.

Those little amounts are important to us as publisher and justice requires that each one shall deal honorably even in small matters of a few dimes.

### A SPIRITUAL PICTURE,

HISTORIC AND IDEAL.

**THE DAWNING LIGHT**  
—  
BIRTHPLACE  
—  
OF  
MODERN SPIRITUALISM.

Home of the Fox Family, Hydesville, N. Y.

Angel messengers, descending through rifted clouds in floods of celestial light are most successfully linked and blended with historic scenery and associations.

The house and its surroundings of road, yard, the well and its oaken bucket, orchard, shade trees, and the Hyde farm-house against the hill in the distance, were correctly drawn and painted by our eminent artist, Joseph John. Through inspiration he entered the ideal or spiritual with the real, rendering it an attractive and beautiful parlor ornament.

Suggestive twilight pervades the foreground of the picture, surrounding the house in beautiful lights and shades. A light for the wandering pilgrim shines from the windows of the room where spiritual telegraphy began to electrify the world with its "glad tidings of great joy."

Luminous floods of morning light stream up from the cloud-mantled horizon, illuminating the floating clouds in gorgeous tints, then falling over the angel bands and the clouds beyond.

It was translated on steel, in a high style of art, by that distinguished artist, James W. Watts. In design and execution, it is an honor to American art.

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WANTED AGENTS.—Worthy the special attention of old canvassers.—Ole's Celebrated Engraving, "The Dawn of Life," represents Childhood, Youth, Manhood, and Old Age, nothing like it ever offered to the American public—rare chance. B. B. RUSSELL, Boston.

DR. SLADE, located now at 413 Fourth Avenue, New York, will give special attention to the treatment of Dyspepsia. Also keeps Specific Remedies for Asthma and Dyspepsia. v14n13f

### Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent by any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, who the direct or indirect use of tobacco. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

**MRS. A. H. ROBINSON,**  
Healing Psychometric & Business Medium,  
CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought on rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS.—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporter, amanuensis, and postage.

N.B.—Mrs. Robinson will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

### Medium's Column.

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Is now located at 938 Wabash av., Chicago. He has no peer in the exclusive and successful treatment of all Chronic diseases incident to both sexes. Remedies sent to any address. Dr. H. J. Hoppins, associate physician. v15n13f

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Magnetic Healer, Clairvoyant and Psychometrist, will diagnose disease by lock of hair, delineate character by writing and prescribe for and heal disease. Terms \$2. 442 East Tenth St., New York. v15n13f

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Treats all forms of disease with great success. Sends medicine to all parts of the country. \$3.00 and lock of hair for examination. \$5.00 to \$20.00 per month for treatment. Address, 72 South 5th St., Richmond, Ind. P. O. Box 1355. v14n13f

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**A. B. SEVERANCE,**  
Will give to those who visit him in person, or from auto graph, or from lock of hair, readings of character, marked changes, past and future, advice in regard to business, diagnosis of disease, with prescription, adaptation, those intending marriage, directions for the management of children, hints to the inharmoniously married, etc. Terms, \$2.00 for full delineation; brief delineation \$1.00.

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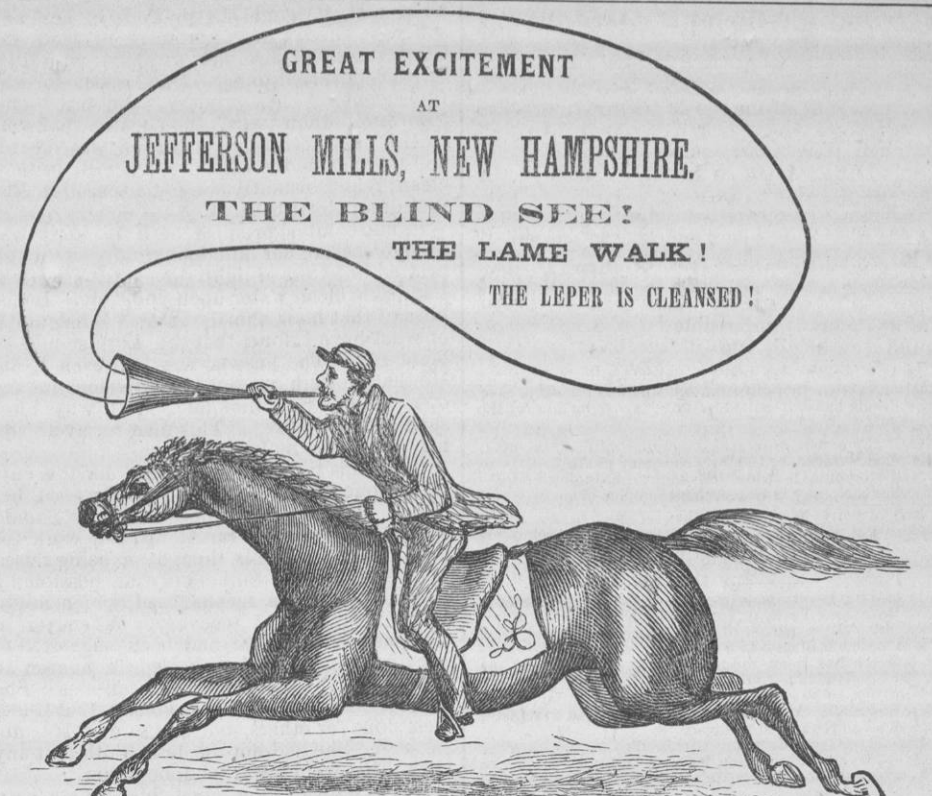
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JEFFERSON MILLS, N. H., March 21, 1872.—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scabs would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; yet I took only two Boxes of Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; and his wife was sick from taking calomel. Her limbs were swelled to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. Let him have a Box. He went to Mr. Bowles that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles' in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before: It eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me six Dozen more Boxes.

Yours truly,

A. H. KNIGHT.

### WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billious Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas.

DR. M. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Clafin was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Clafin of Neuralgia. They also cured a lady of Painful Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value.

DR. JULIA WILLIAMS, Practical Midwife, East Braintree, Vt.

I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved.

DR. A. J. COREY, Great Bend, Pa.

I think there is no medicine in the world like the Positive and Negative Powders.

MRS. DR. GARRISON, Newton, N. J.

In Ague and Chills I consider them unequalled.

J. P. WAY, M.D., Bement, Ill.

Your Positive and Negative Powders seem to be quite amystery—no marked action—yet they cure. I have some patients who can't live without them, as nothing else has ever benefited them.

C. D. R. KIRK, M.D., Fern Springs, Miss.

They are peculiarly adapted to the female constitution.

DR. L. HAKES, Cicero, N. Y.

**Consumption,**

**SCROFULA AND CATARRH**

**Cured.**

Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders. In three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, New Petersburg, Ohio.)

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McREA, Fayetteville, N. C.)

The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. Ere she had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, Osseo, Minn.)

I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Bethel, Me.)

I have been a sufferer from Scrofula with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that, when lying down, she could hear it drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MISS E. M. SHAYLER, Burlington, N. J.)

I have raised one man from the dead with two Boxes of your Positive Powders. It is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now at work for us, a well man.—(G. W. HALL, New Haven, Ind.)

**Triumphant Victory**

OVER

**Dyspepsia and Indigestion.**

A short time since my mother tried your Positive Powders for Dyspepsia and Indigestion. She ate a slice of apple as large as a hazel-nut, she would not sleep a particle all night, but by very weary and nervous. She is entirely well now.—(A. G. MOWBRAY, Stockton, Minn.)

Four years ago I used half a Box of your Positive Powders, which took all the Dyspepsia out of me, root and branch.—(JOHN O. REEDBERRY, Hardland, Wis.)

Your Powders have cured me of Dyspepsia in two weeks. I used but one Box of the



An old lady that had been bedridden for several years, reported that on the first night



of wearing the magnetized papers she felt hands manipulating her person which relieved her of all pain, and then they turned her gently over in bed. No mortal was in the room, and only the hands of the spirits were materialized.

Thus our readers will see that the "Modern Miracle," in Mrs. Sherman's case is, like all other miracles, but the effect of a cause not understood.

It is a remarkable fact, that the priesthood, in all ages, seek to cover up facts for the purpose of deceiving the people into the belief, that the Sovereign Ruler of the Universe condescends to specially interpose in behalf of some very devout believer in some system of religion, which he would not do, but for their especial humility and reverence. A very questionable recommendation for the father of all towards his children! Why not, by like miraculous power, save all from suffering? "God is love."

Does he love any sufficiently well to heal them by miraculous power, because they are pious and were born of pious parents, (see the Rev. Sherman's report of the case above) and allow millions to go down to the grave from sickness and disease, when, by a miracle, he could cure them also in an instant of time? Believers in miracles put a very poor estimate upon the love of Almighty God.

He works by general laws. *Loving spirits are his angels of mercy*, and when they find media through which they can *infuse life* and vigor into poor suffering mortals, they do so by virtue of laws plainly understood by them, however miraculous it may appear to us.

Spiritualism is paving the way for this kind of intercommunication between the spiritual and material worlds. Church people begin to believe it. However much the Rev. Sherman and his flock may have derided the desire of his wife to consult and follow the prescription of the spirit-medium—like Saul with the "Witch of Endor," she did do it. She had faith, or she would not have done it, and despite the unkind talk of her pious neighbors and her grief at the result, the spirits succeeded in performing the cure.

Thousands of equally remarkable cures are being performed every year. Spiritualists know of such cases, but not believing in so-called miracles, do not publish them in Christian papers as such, to be copied into the secular papers and heralded throughout the land, as a special condescension of the Incarnate Deity—Jesus Christ.

The Rev. Mr. Sherman has unwittingly made a point in favor of Spiritualism, that all sensible people, who read his article with these facts appended, will appreciate.

That intelligent spirits foresaw the effect that would be produced, we doubt not, and inspired him to herald it as a *miracle* through the religious press, for the very purpose of finally bringing all the facts before the people, that new light might be shed upon the great fact of spirit-communication. It is said, "And God hardened the heart of Pharaoh," etc., etc. Hearts of pious people are often hardened in like manner and with like results. However "hard it is to kick against the pricks," they keep on kicking, and, as with old Paul, the more they kick, the more the "scales fall from their eyes."

#### A Free Platform.

We have ever been an advocate for a free platform for the advocacy of Spiritualism. We have never seen any occasion to change our views upon that subject. But let us consider the subject for a few moments and see what is to be understood by a *free platform*.

In considering the subject of a free platform the question will always arise—a free platform for what? The answer as readily suggests itself to every thinker—a free platform for the discussion of the subject matter for which the meeting has assembled, in all its features which are *germane* to the same.

In all parliamentary bodies speakers are required to confine themselves to that which is *germane* to the subject under discussion, and it is the duty of the presiding officer to enforce the parliamentary usage, and if he does not promptly do so, it is the privilege of any member to insist upon the question of order, and the right of appeal from the decision of the chair to the assembly is always in order.

Now what are we to understand by the expression, *germane* to Spiritualism? The literal meaning is *near akin*,—hence when applied to Spiritualism it signifies *closely allied*; appropriate or fitting; relative.

We have been told that the "social freedomites" claim that Spiritualism includes everything, hence they have a right to occupy the time and attention of any spiritual meeting for the advocacy of the Moses-Woodhull doctrine. Aye, further, that some who profess to oppose the "social freedom" doctrine, claim that Spiritualists should allow the discussion to go on *pro and con ad libitum*.

It can not be denied that if that subject is *germane* to Spiritualism, it may under the fostering care of a willing presiding officer, entirely engross the attention of a meeting to the entire exclusion of legitimate Spiritualism. Men and women who attend Spiritual meetings, and are really desirous of carrying *Spiritualism* clear above, in the estimation of all good people, the reproach of the *scandalous doctrine of promiscuity*, should consider this subject well, and not be decoyed into giving their consent, out of mere curiosity, to hear what he or she (some known advocate of promiscuity) may say upon the subject. Opening the door to the advocacy of Moses-Woodhullism, even if it is *sugar coated*, (as that "elixir of life" like other patent nostrums has to be sugar coated to be swallowed) will forthwith cause the cheeks of chaste women to blush for shame, and place in the mouths of all opposers, words and arguments,

as *Spiritualism* expressed upon your platform by *professed leading Spiritualists*, that you will be ashamed to confess is but too true.

This doctrine advocated and unblushingly confessed to be practiced by Moses-Woodhull, to "gain power," "money" and the gratification of lust, is the corner stone of the so-called theory of "social freedom."

At the Chicago convention, they by resolution declared, "That the community has no more right to enact laws impairing the sexual liberty of the individual, than it has to enact laws impairing the physical, intellectual, or moral liberty of the individual," and refused an amendment offered by Judge Holbrook, in these words, "but it has as much."

And the same convention voted down the following resolution offered by Dr. Maxwell, of Ind., viz:

"Resolved, That we regard the monogamic marriage founded upon love, with just legal regulation, with equal rights for men and women, and the perpetuity of the family as the only true foundation of an enlightened human society."

This same party—*social freedomites*, re-organized at the Chicago meeting under the name of "Universal Association of Spiritualists," with Articles of Association which, in the language of Warren Chase, their Treasurer, took them "clean out of Spiritualism," and said he, "not one speech has been made in favor of Spiritualism during the whole convention."

In view of these facts, it is perfectly right that Spiritualists everywhere should in their calls for meetings and by positive rules for governing meetings, restrict the speeches to be made upon their platform to subjects *germane to Spiritualism*, and if a presiding officer is so tainted with *social freedom* as to refuse to enforce the legitimate object of the meeting, impeach him instantly by a resolution of the meeting.

The time has come to act firmly upon this question. Spiritualism has suffered long enough from the *social freedom infamy*. Judge Carter, a devotee of that doctrine, says that there will be no more Spiritual meetings by the "Universal Association of Spiritualists." Their next meeting is to be held as a "Social Congress," in which Spiritualists, Internationalists and other orders will be simply adjuncts. Spiritualism is to be simply a *hazy star in the tail of their kite!*

Talk about such a doctrine being *germane* to Spiritualism! Where is the man or woman that has any sincere love for Spiritualism that would not reject with scorn any proposition to give up their platform for the advocacy of "social freedom," a doctrine that was so fully defined at the Chicago meeting, that its advocates will be held, in all time to come, as more deserving of contempt, than the Carpenters, a sect which arose toward the middle of the 2nd century. Their founder held that lusts and passions, being implanted in our nature by God himself, were consequently void of guilt, and had nothing in them criminal, and not only allowed his disciples full liberty to sin, but recommended to them a vicious course of life, as a matter both of obligation and necessity. He also taught that all things should be possessed in common. Or the Eustathians, a sect in the 4th century, so called from Eustathius, he prohibited marriage, the use of wine and flesh, feasts of charity and other things of that nature. To those who were joined in wedlock, he prescribed immediate divorce, and obliged his followers to quit all they had, as incompatible with the hopes of heaven.

And how verily like the teachings of the "social freedomites," is the doctrine of the Nicolaitans, a sect in the 1st century. They allowed community of wives and indulged themselves in all sensual pleasures without restraint.

Their doctrine was fully sustained by Mrs. Woodhull's position upon the Chicago rostrum when catechised by Mr. Cotton, of Vine-land, in speaking of her views in regard to Col. Blood, provided, he should have any desire to cohabit with a certain lady she there named.

How very like the Woodhull doctrine! Victoria C. Woodhull and Col. Blood were once married, but were afterward legally divorced, that, as they claim, they might cohabit together, or otherwise as they chose without marital ties.

Now, according to the doctrine of those who claim that a free *Spiritual* platform should be open to the discussion of anything, the Spiritualists who may assemble at Elgin, under the ruling of their president, would be compelled to sit and listen, not only to the advocates of social freedom, but to the doctrines of either of the sects above referred to, even to that of the Satanians, who appeared about the year 350. They pretended they were the only true observers of the gospel; they possessed no goods, lived by begging, and lay together promiscuously in the streets.

They would call themselves patriarchs, prophets, angels, and even Jesus Christ. Now, we submit to the candid reader whether either one of the sects above referred to are not far nearer *germane* to Moses-Woodhullism than "social freedom" is to Spiritualism, and what you say to giving up your platform to the advocacy of either of those sects? And what would you say to allowing your time to be consumed in meeting by the discussion of such doctrines?

Be not decoyed into any such folly, under the pretense that you have got to consume time in answering propositions that the civilization of the age, settles as emphatically as it does mathematics, astronomy or chemistry. Let your platform be occupied by subjects that shall not shock the *highest sense of moral duty* of all intelligent people. Spiritualism is founded upon the demonstrated fact of spirit communication. It proves immortality. In that subject all mankind are interested. So long as your meetings are held for the purpose of inculcating that faith, and in demonstrating the

mode of life in the spheres, so long the inquiring world will respect you and your faith, and be glad to listen to your teachings. On the contrary, when you give up your platform to erratic people to promulgate infamous sentiments that disgust every refined sense of moral purity, you will reap the reward of contempt, and soon sink into oblivion as a distinctive class of Spiritualists, and become "but adjuncts" to a class of anarchists, who care no more for spirit-communication than they do for internationalists, or anything else that will for the day be subservient to a few *erratic leaders*.

To the people who are about to assemble in convention at Elgin, we say emphatically, be firm in your resolves, and allow no man or woman to betray you into consenting to have your platform used for the advocacy of *social freedom*. You will be watched by vigilant eyes, and as you conduct that meeting so will you make an impression for good or evil to Spiritualism.

#### Spirit Photographs.

In another column will be found the advertisement of Fisher Doherty, of Crawfordsville, Ind.

Bro. D. is a gentleman of strict integrity, or we are mistaken in the man. He will neither cheat his patrons, nor keep their money without returning a spirit likeness. We do not understand that he is able to guarantee the production of a likeness of any particular person, that being a matter over which he has no control. Such as present themselves before the camera are impinged upon the plate, and such are developed in the ordinary way.

#### Bastian and Taylor.

Bastian and Taylor have returned to the city and are holding *seances* every evening at the *seance room* of the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. *Seances* commence at 7½ o'clock.

The reports which we have from time to time published are no exaggeration of their mediumistic powers. The large number that greet them from evening to evening, is evidence of the general satisfaction which they are giving.

#### Quarterly Meeting.

The Third Quarterly meeting of the Northern Association of Spiritualists will be held at Ripon, Fond du Lac county, Wis., on Friday, Saturday and Sunday, the 9th, 10th and 11th of January, 1874. Cephas B. Lynn, Mrs. S. E. Warner and other speakers will be present. A large gathering is anticipated and a good time, if we go prepared to make it such. Everybody is invited.

ISAAC ORVIS, Pres't.

BANNER OF LIGHT, please copy.

#### Convention.

The Spiritualists of Oakland County will meet in convention at Farmington, Mich., Saturday and Sunday, Dec. 20th and 21st. There will be a business meeting Saturday at 3 o'clock p. m., and lecture Saturday evening, Sunday morning, afternoon and evening. F. M. Alpine, speaker engaged.

WM. PHILLIPS, Pres't.

Milford, Mich.

Dr. JACK, of Philadelphia, we are happy to learn, and to announce to his many friends, is gradually recovering his health. He sends us word of cheer from many spirit friends who are able to control his organs of speech, telling us to persevere in the good work of advocating a pure system of moral ethics in contrast to the pernicious doctrines of "social freedom."

Thanks, to the *angel friends* and to our invalid Brother, for the words of encouragement and cheer. As we are inspired, so will we continue to work with all our *might, mind and strength*, ever trusting in the wise and good of the higher life, and to those who *love truth and that which elevates the soul* in this life. We will ever look to such for that moral support and material aid needed. We know angelic promises will be fulfilled.

REV. J. H. HARTER, of Auburn, N. Y., humbly acknowledges his circumstances and conditions to be such that he respectfully asks his friends to make him and his family such donations or presents in money, provisions or other valuables, as their willingness and ability will admit, without material injury to themselves and family. He hopes to be kindly and substantially remembered by mail, express or otherwise, on the 24th day of December, 1873, in his own hired house, No. 1 School street, Auburn, N. Y., where he will be happy "to receive all that come to him."

E. B. CRADDOCK, Vice-President of the Spiritual Association of Concord, N. H., claims that Edward Lincoln, a medium for physical manifestations, was caught perpetrating a fraud on the public, at one of his seances.

SOUTH BEND, Ind.—A subscriber writes, whose letter bears a post mark, South Bend, Ind., but neglects to give his name, date of letter, and post office address—very intelligent! Hope he, or she, will try again.

C. H. TOLER—yours received in regard to your paper, but no post-office given. Will comply with your request when you give post-office address.

Dr. E. B. WHELOCK has been lecturing in South-western Missouri. He is now traveling through the northern portion of the State.

B. F. UNDERWOOD will lecture before the Radical Society of Pittsburgh, Penn., Sunday, Dec. 14th, 1873.

A St. Petersburg publishing house is translating into Russian "The Mystery of Edwin Dood complete."

#### Press Comments on "Avilude."

Remembering the avidity with which the children of a past generation engaged in playing "Busby cards," we are inclined to regard favorably every fresh invention in the way of games which promises to ensure the young people of to-day an equal amount of amusement. Lee & West, of Worcester, Mass., who make it their business to cater to the taste of children for innocent sport at cards, have issued a new game called "Avilude," which is as useful as it is attractive. It will be seen from its name that it is a study of birds. Indeed, it founds upon the science of ornithology an engaging recreation, and conveys lessons in one of the most interesting departments of natural history through the delightful medium of a game. Eight groups of birds are represented by eight cards each, one-half the cards giving spirited portraits of the birds, and the other half brief accounts of their structure and prominent traits. It is impossible to learn the game without acquiring a familiarity with the birds figured, and thus knowledge is skillfully united with diversion. In these days, when natural science is becoming a popular study in our schools, a game which instructs in some of its elements needs no other recommendation.—*Chicago Evening Post*

We publish a most excellent address by B. F. UNDERWOOD, on 2d page. He will be a Spiritualist within five years, and will then realize that there is no "uncertainty" connected with the future.

Dr. SAMUEL MAXWELL has been obliged, owing to his largely increasing practice, to establish himself in a more central point, and has removed to this city. See his card in another column.

PLANCHETTES.—Any one having one or more writing-planchettes in good order, that they are desirous to dispose of, will please address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE.

HENRY SHERMAN, the physical medium, will respond to calls from any point to hold seances. Address him at Cardington, Ohio.

A. M. WORDEN is in the lecturing field, and may be addressed at South Bend, Ind.

A HEALTH MANUAL on a new and improved plan is announced by Dr. Babbitt. See his department on 6th page.

REMEMBER that Gerald Massey lectures at the Globe Theater in Chicago, Dec. 14th.

Read the splendid article on first page from the pen of Hudson Tuttle.

Read Mumler's new advertisement; it is of special interest.

#### New Publications.

LITTELL'S LIVING AGE FOR 1874.—What distinguishes *Littell's Living Age* is the fact, that with its weekly issue, and its three and a quarter thousand large pages of reading matter a year, it is enabled to present freshly and with a satisfying completeness attempted by no other publication, the best essays, reviews, serial and short stories, the poetry, sketches of travel and discovery, and the most valuable biographical, historical, political and scientific information, from the entire body of foreign periodical literature. It is therefore invaluable to American readers, as giving promptly and without abridgement, whatever is essential to them in a great and generally inaccessible but indispensable current literature; indispensable because it embraces the productions of the ablest writers in science, action, poetry, history, biography, politics, theology, philosophy, criticism and art.

Among the eminent authors lately represented in its pages are Prof. Max Mueller, Prof. Tyndall, Prof. Huxley, Lord Lytton (Bulwer), Fritz Reuter, the popular German novelist, M. M. Erckmann-Chatrian, the distinguished French writers, Ivan Turgeneff, the eminent Russian author, Mrs. Oliphant, Dr. W. B. Carpenter, Miss Thackeray, Charles Kingsley, Prof. R. A. Proctor, Miss Muloch, Matthew Arnold, Jean Ingelow, Geo. MacDonald, Frode, Gladstone, and many others.

A new series was begun January 1st, 1873, which already has embraced French, German and Russian authors, viz: Lord Lytton, Erckmann-Chatrian, Fritz Reuter, Ivan Turgeneff, Mrs. Oliphant, Mrs. Parr, author of "Dorothy Fox," Miss Macquoid, author of "Titty," Miss Julia Kavanagh, etc. And during the coming year, as heretofore, besides the choicest fiction by the leading foreign authors, will be given the usual amount, unapproached by any other periodical, of the best literary and scientific matter of the day, from the pens of the above named and many other ablest living contributors to current literature.

The leading critical authorities pronounce *The Living Age* "the chief of the electrics"; and in the great multiplicity of quarterly, monthly and weekly, it has become a necessity to every person or family desiring a thorough compendium of the admirable and noteworthy in the literary world.

The subscription price (\$3 a year) is cheap for the amount of reading furnished; but the publishers (Littell & Gay, Boston) offer to send the last six numbers of 1873 gratis to new subscribers remitting \$8 for 1874; or to send the numbers of 1873 and 1874 (104 Nos.) to those wishing to begin with the new series, for \$13; or to send to those preferring any one of the American \$4 monthlies or weeklies with *The Living Age* for a year for \$10. With *The Living Age* and one or other of our leading American periodicals, a subscriber will find himself in command of the whole situation." Certainly the amount of the best current literature of the world, thus offered, can not otherwise be obtained so economically; and the more one is inclined to the number of his periodicals, the stronger is the reason for taking *The Living Age*, for 1874.

SPIRITUAL PARLOR PICTURE. It is one of great artistic beauty and power. Read advertisement headed "A Spiritual Picture," wherein is a full description and directions for obtaining it. rmt2

#### City Entertainments.

For the Week ending Dec. 20

McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of Lotta, "Old London."

HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. Strakosch English Opera-Troupe. "The Bohemian Girl."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Lydia Tompson. "Mephisto."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Burlesque of "Time Works Wonders." Minstrels and Comicalities.

GLOBE THEATRE—Desplaines street, between Madison and Washington. Engagement of T. C. King. "Othello."

#### Mothers, Mothers, Mothers.

Don't fail to procure MRS. WINSLOW'S SOOTHING SYRUP for all diseases incident to the period of teething in children. It relieves the child from the pain, cures wind colic, regulates the bowels, and by giving relief and health to the child, gives rest to the mother. Be sure and call for "MRS. WINSLOW'S SOOTHING SYRUP." For sale by all druggists. v14n18e4w

ARITHMETICAL CARDS & GAMES. Send for a Pack. With these Cards the drill of Mental Arithmetic is made mere pastime—besides innumerable games can be played. Teachers, and pupils, and everybody, should use them for instruction and amusement. Agents wanted, to take orders for these Cards, and solicit subscribers for THE LIVING AGE. One pack, with book of instructions, sent post-paid for fifty cts. Address P. H. BATESON, Toledo, Ohio. v15n1414

SPRIT PICTURES at Crawfordsville, Ind. Persons sending photograph or lock of hair and \$2.00 with stamps, for return, will receive five trial s, all the results will be returned. If no spirit pictures developed, the money will be refunded. Address FISHER DOHERTY. v15n1419

"Best Periodical in America." Rev. Dr. Cuyler.

Prof. Max Muller, Prof. Tyndall, Prof. Huxley, Lord Lytton, Fritz Reuter, Mrs. Oliphant, Mrs. Parr, W. B. Carpenter, Charles Kingsley, Erckmann-Chatrian, Ivan Turgeneff, Matthew Arnold, W. E. H. Lecky, Miss Thackeray, Miss Macquoid, A. Proctor, Katharine C. Macquoid, Jean Ingelow, Geo. MacDonald, Frode, and Gladstone, are some of the eminent authors lately represented in the

pages of

#### Littell's Living Age.

A weekly magazine of sixty-four pages, THE LIVING AGE gives more than THREE AND A QUARTER THOUSAND double-column octavo pages of reading-matter yearly, forming four large volumes. It presents in an inexpensive form, considering its great amount of matter, with freshness, owing to its weekly issue, and with a satisfactory completeness attempted by no other publication, the best Essays, Reviews, Criticisms, Tales, Poetry, Scientific, Biographical, Historical and Political information, from the entire body of Foreign Periodical Literature.

#### A NEW SERIES

Was begun Jan. 1, 1874, with entirely new Tales, already embracing French and Short Stories by distinguished English, French, German, and Russian authors; viz: Lord Lytton, (Bulwer), Erckmann-Chatrian, Ivan Turgeneff, Miss Thackeray, Mrs. Oliphant, Fritz Reuter, Mrs. Parr (author of "Dorothy Fox"), Julia Kavanagh, etc.

During the coming year, as heretofore, the choicest serial and short stories by the leading Foreign Authors will be given, together with an amount unapproached by any other Periodical in the world, of the best literary and scientific matter of the day, from the pens of the above named and other foremost Essayists, Scientists, Critics, Discoverers, and Editors, representing every department of knowledge and power.

The importance of THE LIVING AGE to every American reader, as the only complete as well as fresh compilation of a generally inaccessible but indispensable current literature,—indispensable because it embraces the productions of THE ABLEST LIVING WRITERS in all branches of Literature, Science, Art, and Politics,—is sufficiently indicated by the following

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"The ablest essays, the most entertaining stories, the finest poetry of the English language, are here gathered together."—LITTON'S ST. LOUIS.  
"With it alone a reader may fairly keep up with all that is important in the literature, history, politics, and science of the day."—THE METHODIST, NEW YORK.  
"In view of all the competitors in the field, I should certainly choose 'The Living Age.'—REV. HENRY WARD BEECHER.  
"Has no equal in any country."—PHILA. PRESS.  
"Is so indispensable to every one who desires a thorough compendium of all that is admirable and noteworthy in the literary world."—BOSTON POST.  
THE LIVING AGE is sent a year (52 numbers), postpaid, on receipt of \$8; or, six copies for \$40.

#### EXTRA OFFERS FOR 1874.

To new subscribers, now remitting \$8 for the year 1874, the last six numbers of 1873 will be sent gratis, or, to those wishing to begin with the NEW SERIES, the numbers of 1873 and 1874 (104 numbers), will be sent for \$13; or, to those preferring, the publishers make the following

Club Prices for the best Home and Foreign Literature.

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For \$10, any one of the American \$4 monthlies (or Harper's Weekly or Bazar, or Appleton's Journal, weekly) is sent with THE LIVING AGE for a year; or, for \$9, THE LIVING AGE and SCRIBNER'S ST. NICHOLAS; or, for \$8.50 THE LIVING AGE and Our Young Folks.

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—AND—  
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Through a Medium.

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Published Quarterly, at 25 cents a year. First No. for 1874 just issued. A German edit on at same price. Address JAMES VICK, Rochester, N. Y. v15n124



## New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

## The Shakers in New York.

On Sunday, Nov. 23rd, we had quite a delegation of Shakers of both sexes from Albany and Watervliet, who met with the Spiritualists. Mr. Peabody opened the exercises in the morning with a very kind little speech of welcome, and commending the Shakers as a body, admitting that they understood and practiced spirit-communion long before the Spiritualists did. He was followed by several short speeches and sacred songs of the Shakers, and the forenoon passed very pleasantly. In the afternoon they spoke and sang to the children at the Lyceum. In the evening Elder Evans gave a masterly speech to a crowded and enthusiastic house. He showed that from the absurdity of the prevailing church doctrines some forty years ago, he was a Materialist and disbeliever in all religion and was led to join the Shakers from the kind and rational spirit which they showed. At that time he was meeting in New York with a band of infidel reformers, who advocated many noble things quite in advance of the age, some of which have already been carried out, such as the Homestead law, etc. He then went to show the abuses of society, the animalism that is caused by taking meat, especially pork and stimulating diets, the monstrous error of giving sick people those poisonous drugs which would harm well people, instead of living rightly and adopting natural methods of cure, the abomination of tobacco and liquor, ignorance of the laws of life and generation, and many other things that tend to curse the world. He strongly advocates limitation land laws, i.e., a limitation to the amount of land which any one should be allowed to hold.

The principle of communism or co-operation by which the Shakers are regulated, is a grand one, and the world must come to it before the millennium dawns, or before monopoly is discarded. They are a noble people and are blessing the world with many practical ideas. After all, what fractional beings we all are and how far from being full orb'd and complete in our perceptions. Every one has to have some hobby which he holds so near his eyes as to shut out a part of the disc of truth. Elder Evans speaks of the new heavens and new earth promised in the apocalypse. The best which is Catholicism, and its image which is Protestantism, are to pass away before the light of Spiritualism, free thought and Shakerism, until at last the new earth will be the culmination of the whole in Shakerism. This is somewhat amusing, for when Shakerism is supreme, it will take only about a century to turn all lands into a desert waste without a human being in existence. This will be a new earth sure enough, but hardly an ideal one.

According to the Shaker theory, God must have made quite a mistake in giving to the sexes organs which it is wrong to use under the highest dispensation, or in not providing some other way for peopling the earth. God and nature must be at war under this plan of things. Ruskin says, there are three sorts of people: 1st, The Purist who have an ideal conception of things which they suppose to be higher than nature. If painting a tree, the Purist would have all its limbs in stiff and regular curves, or if painting society, he would have all conform to some set model of perfection, and would show only an angelic expression; 2dly, Those that glory in the grotesque, who would always prefer to paint ruins, or jagged irregularities or the foibles of society, and 3dly, The Naturalist, who takes nature and society as God has made them, who can paint its exquisiteness and also its wild freedom. He pronounces the Naturalist greater than either of the other extremes, and he is right. The Shakers, seemingly, do not think nature as God has made it, quite right, but have devised a plan which they deem holier than to have all the faculties used. They quote the passage, "In Heaven they neither marry nor are given in marriage," as their justification. Suppose this expression true, we are still on earth and wisdom consists in adapting ourselves to conditions. A. J. Davis says, if we dwell too much in the ideal and spiritual condition while here, or too much in the worldly elements, either extreme leads toward lunacy. But all mediums that I know of bring the same testimony that my spirit guides bring to me, which is, that they do marry in the spirit-life, or mate with each other, and that monogamically, which is the same thing. The Shakers simply go back partly to the monastic system, though the sexes dwell in the same atmosphere and under the same roof, which is a great improvement. The Woodhulls think they follow nature by letting the lower elements have free scope. The Harmonial Spiritualist has taken the golden medium by considering both, higher and lower, divine in their uses, but that the higher and finer forces should regulate the lower and coarser, just as the exquisite attractive forces of nature wield the coarser matter of worlds; just as the mind rules the body, and just as the front brain should guide, not suppress the back brain. A true soul marriage is the purest, yea the holiest style of life in this world, because it follows the laws of physical and spiritual harmony.

The Shakers that were present had a good spiritual cast of countenance, but, with the exception of one, their faces were somewhat thin, pale and angular. The red corpuscles of blood seem to be deficient. Does this come from too great abstinence of diet, or lack of marriage relations, or what? Their longevity may be equal or superior to that of the community at large. The lack of absorbing cares, which comes from communism, and their temperate habits, would conduce to that. I think the Shakers could afford to imitate nature in cultivating the aesthetic. Every leaf and tree is beautiful—sky, river and lakes are beautiful and clad with graceful ornaments. Beauty is divine. It is only a false love of display that is degrading. We imitate God when we cultivate taste in music, or dress, or in everything. And yet the Shakers are a sterling people, far ahead of the church world in freedom of thought, and they are teaching us all many excellent things.

## The Mystery of Edwin Drood.

A young English friend of mine who is familiar with the different writings of Dickens, says, that "Edwin Drood," as finished by the spirit of Dickens through the mediumship of Mr. James, is superior to anything he ever wrote, and that the latter part of the work is far superior to the former, which was written while in earth-life. The work is attracting great attention, even outside the spiritual ranks, and will probably prove one of the greatest tests of spirit-communion that has ever been given. It is said that one, two or three chapters of the new part are not so good as the rest, as the author probably did not get so full a control of the medium as afterward. My friend wrote to the medium, asking him if he

had read the first part of "Edwin Drood," before commencing under influence to write the last. The following is the answer:—

BRATTLEBORO, VT., Nov. 14th, 1873.

NOEL WINTER, ESQ.—Your favor of the 13th is at hand. In reply, would state that I not only never read the fragment written by Mr. Dickens before and while engaged on the "Mystery," but have not even read it since, having only had time to sketch it through. With many kind wishes,

Sincerely yours,

T. P. JAMES.

I, in common with many thousands of others am reading the book, and must say that what I have glanced at of the new part, seems too perfectly like Dickens himself to be imitated by any living writer. My friend considers that the completion of the work by Wilkie Collins, himself, perhaps, the greatest of living novelists, bears no comparison with this. When critics speak of an occasional passage being ungrammatical, they should remember that it would not be like the great Dickens himself, if it were not so.

## Report of a New Hampshire Convention of True Spiritualists held at Washington, Nov. 22d and 23d, 1873.

Agreeably to a published call, signed by prominent Spiritualists of our State, there was a gathering of highly respectable and educated persons at the church in the Town Hall building at Washington, which, considering the suddenness of the emergency, the late disgraceful proceedings of certain free-lusters at the Bradford convention, was highly creditable to the cause of true Spiritualism. On Saturday, at 2 o'clock P. M., the Convention was called to order by N. A. Lull, of Washington. Alvin Frost, of Charleston was chosen Chairman, and Frank Chase of Sutton, Secretary. The Chairman opened the meeting with appropriate remarks. There followed an invocation by Mrs. L. A. Sturtevant, and remarks by Mrs. Sturtevant, Mrs. Stevens, Mrs. Brockway, T. B. Newman, Lucinda French, M. Nelson, Mrs. Nelson, I. M. Perkins, N. A. Lull, and others. The speaking was interesting, sensible and exactly to the point. Some of the speakers had never taken part in a Spiritual meeting before.

On motion, a Committee on Resolutions was chosen, as follows: I. M. Perkins, Mrs. Sturtevant and Mrs. Brockway.

Adjourned to Saturday evening, 6:30 o'clock.

A GOOD MOVE.

Mrs. Stevens moved to print experience of Moses Hull, Elvira Hull's letter, and other matter in explanation of the same, in pamphlet form, for circulation in our State, so that all who desire, may know what free-love means, as taught and practiced by Moses Hull and V. C. Woodhull and others.

Remarks and explanations were made by Messrs. Beckwith, Stevens and others, after which, on motion of M. Nelson, the following named persons were chosen a Printing Committee for the above named purpose: Mrs. Stevens, Mrs. Sturtevant and Mrs. Brockway.

A subscription paper was then made out, signed, and the money paid at once to the Printing Committee; and with the promise by all who signed, that they would pay double if necessary. This fact shows the practical and determined character of this convention. An elaborate report of the late Bradford convention was read by Mrs. Stevens, and adopted, and voted to have it lie upon the table for consideration.

Adjourned to Sunday morning, Nov. 23d, when convention opened with Music by Geo. D. Epps and others. Mrs. Stevens then read an interesting poem by Stephen Glidden of West Unity, addressed to the convention. Other letters of recognition and endorsement from prominent Spiritualists not present, were then read by Mrs. Stevens, M. Nelson, Mr. Lull and others. Letters from Vermont were also read.

Here follows one of the letters, a sample of those sent in, appended because it so fairly represents the other, and the general sentiment of this convention, both in spirit and action. To THE CHAIRMAN, DEAR SIR:—The object of your convention, if rightly understood, is to reform or regenerate the party, or to identify true or genuine Spiritualism. If so, you have my sincere and hearty support and co-operation in the good work; and I fervently hope that your deliberations will be harmonious and thorough. Root out the tares from the wheat, separate the sheep from the goats; in a word, draw an indelible line of eternal separation between pure and genuine Spiritualism, and gross licentiousness in all its deformity. Age and ill health prevents me from being with you.

Yours for the truth,

AMOS PERKINS.

Mrs. C. C. Lull, of Washington, then read a letter purporting to be from Elvira Hull to Mrs. M. E. B. Sawyer, charging her with too great intimacy with her husband, Moses Hull! This letter, it appears, was accidentally lost by its owner, Mrs. Sawyer, and thus it fell into our hands.

Voted that the report of the late Bradford convention be taken from the table and read, which was done.

Convention voted unanimously, an approval of the course pursued by the true Spiritualists at the late Bradford convention; and to have said report published in the Spiritual papers. Committee on Resolutions reported the following, which was unanimously adopted:

WHEREAS, Certain fanatical persons of both sexes, calling themselves Spiritualists, are zealously laboring to engraft upon our glorious spiritual philosophy their social freedom or free-love theory, as taught and practiced by Victoria C. Woodhull, Moses Hull and others, therefore be it

Resolved, That we, the Spiritualists of the State of New Hampshire, in convention assembled, do most emphatically condemn such action as immoral and mischievous, and fraught with fearful consequences to society, and demoralizing to family relations in their highest and purest sense, besides exerting an influence destructive to the advancement and moral and social development of the human race.

Resolved, That we deem such teachings repulsive to our highest conception of right, disgraceful in practice; and we do most emphatically protest against both theory and practice, and in direct opposition to the teachings of spirits passed to the higher life; contaminating and dwarfing to the minds and souls of all who come within the pale of its pestilential influence.

Resolved, That the American Association of Spiritualists, which has changed its name to the "Universal Association of Spiritualists," recently assembled in Chicago, does not represent the sentiment of the great majority of intelligent Spiritualists of the United States, and we hereby positively repudiate said assembly as unauthorized, and in no measure entitled to represent the sentiments of the Spiritualists of New Hampshire; but that we most heartily endorse the report and protest of the minority committee of the National

Convention, convened at Chicago, Sept. 16th, 17th and 18th, 1873.

WHEREAS, The minority, in the late State convention at Bradford, protested nobly against this unwarrantable perversion of Spiritualism, therefore,

Resolved, That we publicly give expression to our appreciation and cordial acceptance of the policy indicated at that convention, by the withdrawal of the minority from all connection with those who constitute the free-love association, and who have arrogated to themselves the name of the "State Association of Spiritualists." Further,

Resolved, That we will at no time employ as a lecturer, any free-luster, or advocate of the "social freedom" theory, or any one whose position is not most decidedly against the same.

Resolved, That we earnestly desire the inauguration of such measures as will result in a complete and permanent separation from the advocates of "social freedom," and the consummation of a union of Spiritualists upon a truly spiritual and moral basis.

WHEREAS, We believe it to be the mission of the State of New Hampshire, to develop a pure Spiritualism, peculiar to itself, and whereas, we have been hindered or clogged in this by Moses Hull and others, therefore,

Resolved, That we will in no case allow any person, not a bona fide resident of our State, to introduce any resolution, or to vote, or hold any office in our conventions, or in any other manner to interfere practically in the management of our local Spiritual Institutions.

Adjourned to Sunday afternoon. Opened with music. Voted that we add to the Committee on Resolutions, the Chairman of this Convention, and that they constitute a Business Committee of four, for calling the next convention. Voted our thanks to Mr. and Mrs. Lull of Washington.

Having disposed of all business matters, we then listened to a poem, "The Wreck of Life," from Mrs. Addie M. Stevens, followed by a lecture and invocation, closing with music. We must not omit to say, that spirit influence was powerful during this convention. Many times were mediums controlled, and through their spirits assisted us and endorsed our proceedings. This convention was perfectly harmonious throughout.

Finally, many persons came forward and wrote their names, thus voluntarily endorsing their signatures this movement in all its forms, since it first commenced at the late Bradford Convention.

Lucinda French, Alonzo Marshall, Lydia C. Marshall, Mary C. Miller, Sark Jeffs, Abbie J. Jeffs, Albanus C. Thissell, N. A. Lull, Caroline C. Lull, L. J. Wilson, Mary A. Wilcox, Sarah Chesley, E. A. Lull, Mary R. Ring, Rachel Beckwith, Alfred Beckwith, B. C. Whipple, Sarah J. Whipple, Lucy A. Sturtevant, A. A. Sturtevant, Mrs. E. D. Rogers, Mrs. M. A. Stevens, Moses Nelson, Lydia F. Nelson, V. C. Brockway, Ann S. Brockway, Maria H. Perkins, J. M. Perkins, Stephen Glidden, Eliza M. Glidden, T. B. Newman, Geo. D. Epps, Addie M. Stevens, Walter Stevens.

Now, let the true Spiritualists of New Hampshire send us letters of recognition, with as many names as possible, to be read at the next convention.

ALVIN FROST, Pres't.

FRANK CHASE, Sec'y.

## Voices from the People.

The Banner of Light is kept for sale at the office of this paper.

Britton's Quarterly for sale at this office, price 80 cents. It is an excellent work, send for it.

LAKE SHETKE, MINN.—E. P. French writes,—I like the way you use up Moses and Mrs. Woodhull.

DORR, MICH.—John A. Beamer writes.—You are on the right track now, and can put on steam and go ahead.

ALGONAC, MICH.—E. B. Warner writes.—I rejoice to see the stand you take in regard to Woodhullism. You are doing a good work.

NEVADA CITY, CAL.—J. Ludby writes.—I like the present tone of the JOURNAL, and shall exert myself for new subscribers.

NEMAH, NEB.—J. P. Crother writes.—All readers of the JOURNAL here approve of your course, and like the paper.

SILVER CITY, IDAHO.—W. Garlick writes.—I am heartily pleased with your course in regard to the doings of Woodhull and her followers.

PHILADELPHIA, PA.—Dr. W. L. Jack writes.—Spiritualism is still triumphant here, and not animalism or free-lovelism.

BROOKSIDE, WIS.—E. I. DeLano writes.—I see the JOURNAL is down on free-lovelism, as every true Spiritualist ought to be.

JERUSALEM, OHIO.—David Blackledge writes.—Believe me your true friend in a pure Spiritual reformation, without any Woodhullism connected therewith.

GALVESTON, TEX.—R. G. Crozier writes.—I would take occasion to thank you for the bold and manly stand you have taken against that damnable free-love doctrine.

NASHUA, N. H.—W. B. Cummings writes.—Go for Woodhullism without gloves. It is worse than old pod-anger orthodoxy. No one takes stock in it about here.

MONTPELIER, OHIO.—M. H. Loudon writes.—We feel rejoiced that genuine Spiritualism can no longer be stigmatized with the pernicious and demoralizing doctrine of free-love.

SALEM, MASS.—S. G. Wilkins writes.—I must thank you for the noble stand you have taken against the pernicious doctrine of Victoria C. Woodhull.

NEWARK, OHIO.—J. R. Scott writes.—The straight-forward course which you have taken in this national free-love matter, brings praise from every tongue that has the good of pure Spiritualism at heart.

WRIGHTSTOWN, WIS.—J. H. Ward writes.—The course you are pursuing seems to give universal satisfaction to the Spiritualists in this region so far as the Woodhull teachings are concerned.

CANNONSBURG, PA.—Mrs. M. J. Evans writes.—I have read with much pleasure every number of your interesting paper since first published, and I feel it my duty to say it is the best Spiritual paper of the age. I strongly indorse the stand you take in regard to the free-lovers.

ELYRIA, J. C. Potter writes.—What a noble work you have before you. We can not say that we envy you your hard and persistent labor, but we will triumph in your success, for we know that you battle but to win. Angels and good men will sustain you just as sure as the sun rises and sets.

GRAND LEDGE, MICH.—Sarah A. Pearl writes.—I am very glad you have taken the course you have in regard to free-love. I think more than ever of the JOURNAL now. Now is the time for action. Let every true Spiritualist lift up their voice against this odious, detestable doctrine of free-love.

ALVA, KAN.—Mrs. B. J. Finney writes.—We are well pleased with your paper, and will be glad when you are done with free-lovelism, to give place to, what is to us, more valuable reading. Still we believe you have but discharged your duty, and are glad you did it so manfully.

MT. VERNON, ALA.—James C. Erwin writes.—Woodhullism in these parts, as far as I can learn, is about as much below par as Confederate promises to pay. Strike boldly, Brother Jones, for virtue, purity and truth, as has been your wont heretofore, and the angels will bless you.

TUNNEL CITY, WIS.—L. W. Morse writes.—We have never heard of anything emanating from the rostrum so incoherent, obscene and disgusting as is said to have been uttered at the Woodhull convention in Chicago, in September last. We only wonder that the police were not called to clear them out, as the money-changers were said to have been from the synagogue.

WHEELING, W. VA.—Thomas Hornbrook writes.—My wife has been a reader of your paper for some time, and I get hold of it occasionally, and allow me to say just now, I am no Woodhullite or Hulleite, but am a seeker after truth, and as I am outside of the organized theology of the day, I stand some chance to obtain it.

ALGONAC, MICH.—J. W. Geer writes.—We thank God and take courage, that there is one Spiritualist paper that dares do justice to the most loathsome abomination that ever insulted any decent person. Go on, Brother Jones, until the hydra-headed monster is thoroughly divorced from Spiritualism, and the Spirit World and all true Spiritualists will most heartily sustain you.

COLUMBIANA, OHIO.—John Fitzpatrick writes.—Your paper is liked here for the firm and bold stand it takes against the Woodhullites. Thank God we have none of them here. I am glad to see a dividing line between Spiritualism and all such corruption. Let us be pure and we will prosper.

Thanks for the eighteen dollars and fifty cents remittance.

We wish all old subscribers would work for the promulgation of the truth, as found in the columns of the JOURNAL, as you have done. The world would soon be brought to a higher appreciation of spirit communion.—[ED. JOURNAL.]

DOVER PLAINS, N. Y.—John H. Rogers writes.—In looking over the last number of the JOURNAL, I noticed the lines entitled, "The Wreck of Life," and the thought came into my mind, How many souls have been cast into the sea, will the libertine and seducer, Moses Hull, find on the other side of life in the accusing hall of conscience. I think Moses Hull will be a long time on the other side, seeking rest for his troubled spirit, and finding none.

TERRE HAUTE, IND.—Joseph Temple writes.—It is my wish for your paper to prosper for the course that you have taken, in trying to rid Spiritualism and society of such a loathsome and degrading incubus that has been charged to our beautiful philosophy of spirit return. I can not find words to express my contempt for such low and degrading doctrine. May our angel friends and all that is pure and holy sustain you and guide you safe through, is my prayer.

FARMER'S STATION, OHIO.—Silas Garner writes.—Spiritualism is yet alive in this vicinity, and society is becoming more and more imbued with its spiritual ideas and expressions. We are but few in number in this vicinity, yet, since the Chicago Convention we are glad of our position, and can look the world square in the face. Not one in this vicinity but what rejoices in the effort you and your co-laborers are making to free our beautiful philosophy from its dead weights.

BIRDSBORO, PA.—John B. Holman writes.—I congratulate you in the position taken by you, in relation to the great efforts put forth on the part of some professing to be Spiritualists, but suffering the misfortune of having "heads" preternaturally large, particularly the back part—the cerebellum, in which reside the animal passions in preponderating proportions, in the hope of foisting animalism, free-love, or as recently designated Moses-Woodhullism, on the back of Spiritualism. Your well-timed sledge-hammer blows, so well directed and aimed upon the most vital part of this hideous beast, are telling fearfully upon it, if the "Voices of the People" afford any correct and truthful indication. The "Voices," to which I add another, afford you ample encouragement to go on in your efforts at purging Spiritualism from all prostitution and promiscuity, and present it unsullied and in its purity, to a people, chaste, intellectual and truth-seeking.

BRYAN, TEX.—H. A. Moore writes.—Your severe condemnation of Woodhull, Moses & Co., is heartily approved by the Spiritualists generally of this community, although some of us think you are giving them more notoriety than they are entitled to; for surely, Brother Jones, such principles as these which they advocate, are bound to die shortly from putrefaction. We are fitting up a lecture hall here for Spiritual and Liberal lectures, to which will be attached a circle-room for the exclusive use of mediums and our angel friends. We expect Miss Annie Martin, of Brenham, Texas, here the latter part of this week. Miss Martin is a medium for physical manifestations, and when she becomes fully developed, I predict she will have few superiors in this country. Through the mediumship of Miss Martin, the friends of our grand philosophy, in this vicinity, have passed many hours of sweet communion with their friends "Over There."

We shall be very glad when the time comes that Spiritualism is freed from the odium of Moses Woodhullism. That time will come just as soon as Spiritualists shake off the "putrefaction!" So long as any of the pestiferous exponents of "social freedom" are allowed to occupy Spiritual rostrums, so long will the odium continue to attach, and the finger of scorn will be pointed at Spiritualists.—[ED. JOURNAL.]

DAYSVILLE, ILL.—A. Newton, M. D., writes.—We rejoice for the course you have been, and are still taking upon the social question. The angels and humanity bless you for loyalty to truth and to principles. Let Moses go, his animalism has lost him a caliber for his spiritual organism. He has sacrificed himself upon the altar of lust, and now let the sweet-smelling savor ascend to the nostrils of his Goddess, Victoria. May she snuff and drink in the poisonous and hateful effluvia to her heart's content. But, oh! it was Moses' big brain that spoiled him. Judging from his precepts and example, and from the fact that he has not the ability to comprehend marriage in its numerous and important relations to society, we conclude, that his cerebellum is more ponderous than his cerebrum, so much so, that his head has a tendency to tip backwards. A constant and tiresome effort to keep his head erect, especially when there is high steam pressure on, compels him to seek new affinities for safety-valves, and thus to give him momentary pleasure. We advise all ladies not to approach the magnetic power of his back brain. It would be decidedly dangerous; for if nothing more, it would fix suspicions upon their characters.

CONCORD, N. H.—E. B. Craddock writes.—Dr. Green has written you the particulars respecting E. E. Lincoln, as being an impostor. As regards materialization, I learn to-day that he is going North to give seances. I detected him myself, having the mask in his pants next to the skin. It was of coarse, black worsted, knitted. He has a woman, said to be his wife; she is rather singular looking—one eye is much higher than the other, and he has got considerable of the feminine in his nature; chestnut hair, complexion light, very quick spoken, when under control speaks broken or rather Dutch accent, and is said to be controlled by Professor Young. We are now doing well, and hope to continue so. Moses Hull has put us back some, but we shall stick to the cause of true Spiritualism. Our people think well of the RELIGIO-PHILOSOPHICAL JOURNAL, and I hope to get you many subscribers in a week or two. We have had Mr. White, of Manchester, here, and we think he is a wonderful medium. He lectures, sings and gives good tests often, to large audiences. I have never seen a better medium in Europe or this country.

Thanks, Brother. We feel that every Spiritualist in New England would subscribe for the JOURNAL, if they were aware of the position it is taking, to rid Spiritualism of the parasites that are disgracing it, and have so long held it in disrepute among the better class of people.

## Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

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FIVE OCTAVE CABINET ORGAN;—SEVEN STOPS: 1, Viola. 2, Diapason. 3, Melodia. 4, Flute. 5, Vox Humana. 6, Euphone. 7, Viol d'Amour. Having both Automatic and Knee Swells. The Euphone is a rich and beautiful stop; very effective in solo or combination. The VIOL D'AMOUR is a new stop, now first introduced, with the softest whispering tone, of delicious quality. In Upright Resonant Case, new and elegant design, very highly finished; having the REVOLVING FALL-BOARD, (patented Nov. 1873) which, beside adding to the beauty of the Organ, is more convenient for use. It is beautiful in form, has no hinges or slides, is opened or shut by a single movement of one hand, and when opened is entirely out of sight, except one edge.

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FIVE OCTAVE DOUBLE REED CABINET ORGAN;—FIVE STOPS: 1, Viola. 2, Diapason. 3, Melodia. 4, Flute. 5, Vox Humana. Having also the AUTOMATIC SWELL. In Upright Resonant Case, new design.

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## Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

### To All Whom it May Concern.

Whereas the Elgin Spiritualists have surrendered the lease of the Du Bois Opera House, thereby going back on their call for the Sixth Quarterly Meeting of the Northern Illinois Association of Spiritualists, to be held in Elgin, Ill., on the 12th, 13th and 14th of December, 1873, therefore, the Northern Illinois Association of Spiritualists have rented the Du Bois Opera House, for the 12th, 13th and 14th of December, 1873, and the Sixth Quarterly Convention of our Association, will convene in Elgin, according to our call in the RELIGIO-PHILOSOPHICAL JOURNAL, November 12th, volume 15. Every Spiritualist in Illinois is earnestly invited to come to Elgin, to our convention. Bring with you blankets and Buffalo robes, for we may want them. Come with baskets well filled with provisions. Brothers and Sisters, come up to Elgin. Come prepared to work. Do not stand back. Let us wipe off all reproach of sensuality that stands against us. Let us be Spiritualists indeed. Come let us work together for humanity. Let us be true to Spiritualism. We are not social-freedomites. We do not belong to the principles of promiscuity. Let us have done with it. Come up, then, from all Northern Illinois, and Southern Wisconsin, and from every place else, to discuss Spiritualism, and not sensualism as taught by Moses Hull and others.

E. V. WILSON, Secretary of the N. Ill. Association of Spiritualists.

### The Joliet Convention of Spiritualists.

Readers, we have won a victory. Spiritualism is a fixed fact in Joliet, and all that is required is a little energy, unity of action and will, and the victory will be complete. Nov. 28th, 1873.—Some forty persons came together in Warner's Hall, at 2 o'clock p. m., and held an informal meeting. The speakers, Mrs. Parry and E. V. Wilson not present. The meeting was addressed by Judge Holbrook, Mrs. Calkins, Hugh Smith and one or two others, as we were informed. At 7 p. m., the meeting was called to order by E. V. Wilson, and Judge E. S. Holbrook called to the chair. E. V. Wilson was appointed Secretary. A Business Committee of five, Mrs. Calkins, Chairman. Conference for an hour, during which Holbrook, Smith and others took part. E. V. Wilson, speaker of the evening, subject, "Woman, Man, God, their relation to each other." There was a fair attendance, and marked attention to all that was said.

Saturday, Nov. 29th.—The Business Committee reported that the order of our Convention will be as follows: Conference one hour, one speech of 30 minutes, and one without restriction in regard to time. The regular speakers to be reported at the close of each session, and that this will be the rule of action during the session of this Convention. The meeting was then declared to be in conference session.

Judge Holbrook spoke for ten minutes on sunlight, starlight, and their effect on material things, and then referred to the light of Spiritualism and its effects on the material and spiritual world. The Judge's remarks were pointed, argumentative and original. E. V. Wilson spoke on "Something to do—the Work of Spiritualism and its Effect on Society."

Mrs. Mary L. Millsaugh was opposed to woman's voting. I am not afraid of men not giving women their rights. Education will accomplish more than coercion. I am free to think, do and act, and I am not going to be gagged. God repented making man, not woman. There is a power with me that has work for me to do, and I am going to do it. (Cheers.) Mrs. Calkins said, "I am in favor of woman's voting. The effect of her vote will be felt. Her vote will be cast against intemperance and will do more to do away with its baneful effects than anything else."

Judge Holbrook was in favor of action! Wanted everybody to do something. Public speaking was an education. I urge Christians to speak. You must crystallize your thoughts. This system of speaking in conference is a school that teaches you to speak. These conference meetings are for our education—let the outside world come in or stay away—let us improve the conference hour.

Mrs. Mercer, of Chicago was in favor of woman's voting and of woman's speaking. The hour of conference over.—E. V. Wilson entertained the Convention for 30 minutes, in a terse pointed speech on the "Uses and Practicality of Spiritualism—its testimony, the Witnesses that testify, as compared with the hypothetical and supposititious propositions of Christianity."

E. V. Wilson came forward and read the following: Resolved, That we, the Spiritualists of Joliet and surrounding country, will not tolerate lust, sexual promiscuity, or any other system of adultery that beaums man or woman in their physical, moral, and spiritual happiness. Resolved, That we recognize the monogamic law of marriage, under just regulations of law that protect the woman as well as the man in the legitimate rules of life. Resolved, That we hold the seducer equally guilty and culpable with the seduced, and that we will compel him to take his position on a level with his victim, and that we will approve of the elevation of both to a higher life; and we will encourage them to rise up and shake off their errors.

Resolved, That we do not recognize the Universal Association of Spiritualists as the representatives of Spiritualism in America. These Resolutions were unanimously adopted by a vote of the house.

The business hour through, the audience were well entertained with educational speeches from Mrs. Parry, Wilson, Holbrook, and others. The evening was set apart for a spiritual seance by E. V. Wilson, to be followed by a speech from Mrs. Parry—admission Twenty-five cents for the benefit of the society. At 8 o'clock, evening, the house was well filled, when E. V. Wilson came forward, saying, "Ladies and Gentlemen, we call your attention to the following statement: In reading character this evening, or giving incidents of life, or tests of spirit presence, you to whom they may be given, will approve or disprove them. You are and will be the witnesses." And then for a full hour, he astonished the people with his positive and perfect acquaintance with the history, events and knowledge of their friends and relatives in spirit life.

His first subject was a man prominent as a lawyer in Joliet. He was read, as if an open book. Eleven incidents in his life were given; nine dates important in history furnished, and then came forward one from the Summer-land, fully described, every feature given. "This woman from spirit life," said the seer, "is your sister, and died long ago. Ladies and gentlemen, I am now in the hands of this man, who is a stranger to me, and I affirm that all I have said is strictly true. What say you, sir?"

Ans.—You are right, sir.

A Voice.—How about the sister?

Ans.—He has described a sister that I lost long ago, and that, too, very correctly.

Turning to a lady, he said: "Madam, may I speak of you?"

"Yes you may."

Well, we saw with you yesterday, and again this evening, the following incident: A man approaches your home, his description is as follows: 5 feet 10 inches in height, stout, thick set, weight 170 to 180 lbs. Complexion dark, dark hair; his side whiskers, heavy; he approaches your house in the night and when you and your family are locked in sleep, this man hurls a can of powder into your house, the explosion tears your house all to pieces, and I see you and eight others hurled into the air many feet, and while the explosion is a most fearful one, demolishing house and furniture, there is not one of the inmates hurt. What do you know of this?

Ans.—I am a stranger to Mr. Wilson, and never met him before this Convention. What he has said is strictly true. Eight years ago last November, I had my house blown up in the manner he has described,—myself and mother sleeping together were thrown full thirty feet, my furniture completely demolished, the end, side and half of the roof of the house blown away. There were eight in the house and not one injured. The man has been carefully described, and he was arrested, cast into prison, and afterwards killed himself.

Pointing to a fair looking gentleman in the rear of the house the medium said: We see standing by this man, a major in full uniform. He stands with arms folded. He now drops his arms, standing at ease. Here on the left breast, well up and between the shoulder joint and neck, and just below the collar bone, there is a blood spot as big as the palm of your hand, a terrible wound from which this man died.

The gentleman stood up saying, "Do you mean me sir?"

"Yes sir."

"Will you describe him again?"

We did so.

"I do not identify him, sir."

Later the man (Mr. Low, a prominent lawyer in Joliet) sent up word that he fully identified the major, and that the statement was true in every particular, that the officer was Col. E. who entered the army as a major, and was killed by a four pound shot in the manner stated.

Mr. L. said to the medium after the meeting was over, "You must have seen our friend, or you could not have fully described him."

Many other tests, and fine ones, were given and approved.

Mrs. Parry gave the closing speech, and a lively one it was. We only wish we had a verbatim report of her speech. She was frequently cheered, and left a fine impression on the minds of the audience.

At 10 o'clock, p. m., our Convention adjourned, subject to meet at the call of the President and officers: to meet in Joliet three months hence.

E. V. Wilson extends an invitation to all to be at our convention at Elgin, on the 12th of Dec. 1873. We can not close this notice without referring to those earnest workers, D. A. Reese, Esq., Roseline Calkins, Mary L. Millsaugh, and others, for their zeal and energy in getting up and carrying out this harmonious and successful convention.

A vote of thanks were tendered Judge Holbrook for the able and impartial manner in which he presided over our convention.

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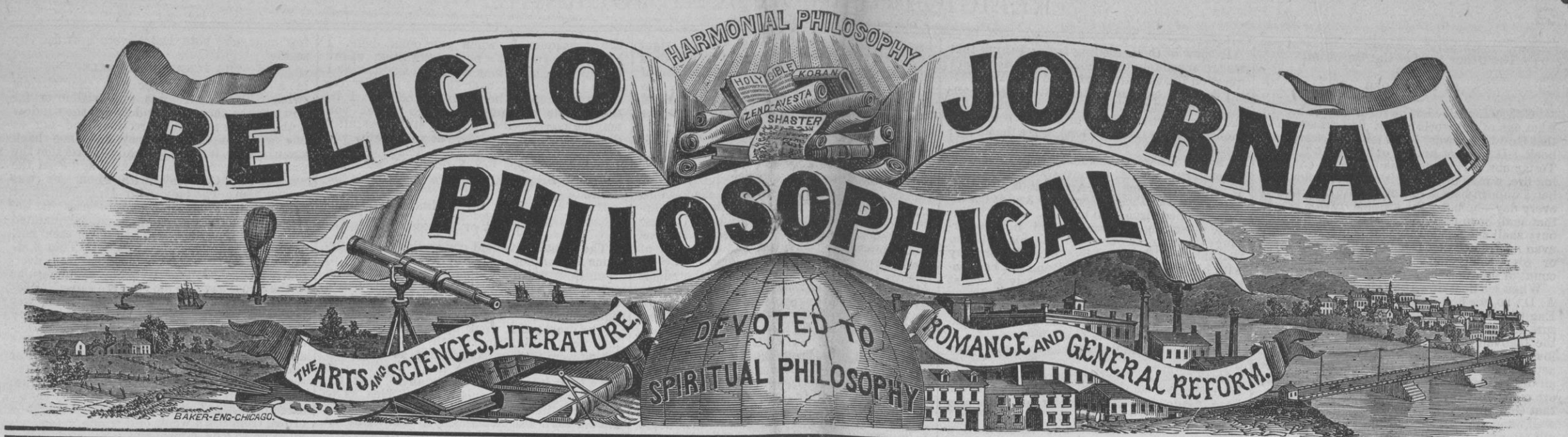
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XV.

S. S. JONES, EDITOR,  
PUBLISHER AND PROPRIETOR.

CHICAGO, DECEMBER 27, 1873.

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NO. 15.

#### SPIRIT PICTURES.

##### What the Great Artist, Anderson, has Done.

For some time past, Prof. W. P. Anderson, who had previously attained a wide-spread celebrity as a spirit-artist in the Atlantic States, has been sojourning in California, and making use of his wonderful gift, except when his labors have been suspended by ill-health, as he is of a delicate constitution. He is at present at San Jose, where he has gone to recuperate from a serious illness from which he is rapidly recovering. During his stay in that city, he has executed a number of spirit-pictures—among them are the portraits of some of the departed friends of J. J. Owen, the well-known editor of the San Jose Mercury, from a recent number of which paper, we take the following graphic and truthful description of the Professor's mode of sketching these wonderful works of art:

"Prof. Anderson works in the dark, the light being considered a detriment to the prosecution of his work. The writer called at his rooms on Sunday, and was shown the manner of his sketching. After first, at his request, bandaging the Professor's eyes carefully, he proceeded to sketch the head of an elderly woman, with cap and ruffles, which he did with great rapidity, working with the picture reversed, or with the top of the head towards him. This was followed with a side-view of another face. Many of our citizens will remember a remarkable work from his pencil, that was exhibited at our County Fair, several years ago. How he does this work with his eyes bandaged, we leave for others to determine. His usual method of working is in a darkened room."

The foregoing is a brief, but very correct description of the Professor's mode of operating, and the manner in which these wonderful pictures are taken. Even the most skeptical in the matter of Spiritualism, are struck with amazement at these marvelous works, and the manner in which they are produced. The conviction that "seeing is believing," are converted, and the most incredulous of the "Doubting Thomases," at the sight of these wonderful works, have their scruples removed at once.

Before the age or advent of Spiritualism, an eminent BRITISH ARTIST, a man of refined, ethereal and delicate organization, painted the portraits of the heroes and sages of antiquity, who sat regularly to him for their pictures.

The productions of Prof. Anderson, sketched with an ordinary black-lead pencil, faultless in drawing, and shaded with all the softness and delicacy of drawing, in India ink, are still more wonderful.

For some years past, Prof. Anderson has been engaged upon a series of PRE-HISTORIC PORTRAITS, ancient and modern, the work being occasionally interrupted from causes beyond his control. This list embraces many of the most renowned sages and heroes of antiquity, who have figured in history, both sacred and profane, with the most noted characters of medieval and modern times.

Of the former, first on the list, come YERMAH and HIS WIFE, AZETIA, with a fellow countryman named Orondo, who, sixteen thousand years ago, inhabited a continent in mid Pacific known as Atalanta, the capital of which was Atalantis. This wonderful people knew of the existence of the American continent, and left abundant evidence of that fact, in the gigantic ruins which have been found in Central America, Mexico, New Mexico, and Arizona, and in the unbroken chain of ancient works stretching from the Gulf of Mexico, on the south, to the Pictured Rocks of Lake Superior, on the north. When some learned savor, like Layard, the adventurous explorer of the ruins of Nineveh, shall find the key to unlock the hieroglyphic treasures with which the ruined temples of Central America and Mexico abound, a perfect historical record will be unveiled, corroborating all that has been revealed by this band of spirits in relation to this ancient continent. The appearance and configuration of the portrait of Yermah, is of a decided Hindoo type, and Prof. Anderson avers, that this, and all the Eastern races, are descended in a direct line from the Atlanteans. Following these portraits, we have Ahdel, a Hindoo necromancer, who existed eight thousand years since. Next on the list, comes Arabaces, an Egyptian of more modern times, who lived in the Patriarchal era, some four thousand years ago.

Of the noted propagandists of religious dogmas, we have the Moslem prophet, Mahomet, Gautama, Buddha, Pope Gregory, John Knox, John Calvin, Archbishop Usher, and the renowned martyrs, Cranmer and Wickliffe. Of the warriors and statesmen who founded empires, and figured as rulers of a mighty people, we have the wolf-nursed Romulus and Remus, to whom the Eternal City is said to owe her existence. Following in the procession of the heroes and celebrities of old, we have Hiram, King of Tyre, Attila the Hun, James the Second, of Scotland, Alfred the Great, a veiled Persian King, a Venetian Doge, and the Arab chief Abdel Kader. The Masonic fraternity are represented by their first great master, Hiram Abiff, and his mystic cabala delineated on his forehead. The celebrities of the flowery Kingdom, are represented by their chief, who existed five thousand years before Christ, Confucius, author of the Golden Rule, the wisdom of which has never been surpassed by any philosophic teacher, sacred or profane; Pindar, the immortal poet, Plutarch, the renowned historian, and Plato, the philosopher of the Groves of Academus in Athens, represent the classic age of living Greece, while Catullus, "the noblest Roman of them all," speaks for the ancient glory of the "Sev-

en-hilled City." Copernicus, the first interpreter of the system of the starry-worlds, represents the astronomers, while the world of poetry, art and science is rendered illustrious by such characters as Bacon, Cosmo, and Lorenzo de Medici, styled "Lorenzo, the Magnificent," Titian Ayotte, Chaucer, and Ah Tepene. Tom Paine and Voltaire, the first to induce mankind to shake off the shackles of despotism on earth, and destroy the fallacies of kingcraft and priestcraft, figure in the same capacity in the spirit-world, and, of course, hold prominent position in this galaxy of portraits. The adventurous early navigators, are represented by their leaders, Sir Francis Drake and Admiral Rowe, while the age of chivalry is nobly indicated in the person of the mail-clad warrior, Henri de Brionville, while the gallant Abelard and the sweet face of Heloise, represent the passion of undying love.

Here in this Spirit Portrait Gallery, we have the illustrious of every department of moral and intellectual life fully represented, and no more interesting study of mind and matter, or of passionate proclivities in the varied types of mankind, could any where be found. This collection alone will be found a life study.

The series of the TWELVE APOSTLES, which has been copy-righted by Col. R. A. Fuller, in the office of the Librarian of Congress, is a magnificent set, in fact, a Portrait Gallery of the most interesting character, exhibiting almost every type of intellectual expression and facial development. To indulge in a sentiment somewhat paradoxical, they may, in common parlance, be said to be "drawn to the life." This is really so in a double sense, as they exhibit undoubted likenesses of the grand originals, both in their physical and spiritual life. Any one with a correct eye for art, can, at a glance, detect a likeness, although they may never have seen the original of the picture, and this is essentially the case with this series of portraits. John, the well-beloved of the "man of sorrows," is just such a face, with a mild and love-beaming expression of countenance as would attract, while the cold, sinister and Jesuitical cast of the countenance of Judas, the betrayer, is just the reverse, and correspondingly repulsive. The apostle Peter, of whom the Savior asked, "Simon Peter, lovest thou me?" has less of the Galilean pugnacity in the expression of his countenance, than one would naturally expect in him, who, in a moment of fury, with his sword, smote off the High Priest's servant's right ear. Matthew's is a mild and lovely face, almost effeminate in the soft chiseling of the clear-cut features, and delicate type of beauty, while, on the other hand, Matthias has a strongly marked face of thoughtful mien, tinged with something of the cynic, in its decided expression. The face of Phillip is also marked with thought, the organs of perception and language being strongly developed, with a voluptuous mouth and chin, showing an almost equal balance of the intellectual and animal. Andrew has a remarkably high forehead, and intellectual development, with language prominent, his face showing a predominance of mentality over the animal. The apostle James has a marked and characteristic countenance, beaming with benevolence, which feature predominates in James the Less, tinged with a larger amount of self-esteem, than is to be found in any other member of the group. Bartholomew, the eldest in appearance, has a well-developed head, and a benevolent look tinged with a shade of melancholy, or, in the language of the poet, a countenance,

"Sicklied o'er with the pale cast of thought." Thaddeus has the same characteristics, with the difference, that so far from a sad expression, his countenance beams with good humor, approaching to mirthfulness. The picture of Thomas the Doubter, could not be mistaken. There is an incredulous air about the countenance, that would indicate that were he summoned on a jury, it would require the strongest evidence to convince him, and his whole expression goes to show, that he would entirely ignore the charge of the judge, that in all cases the prisoner at the bar was entitled to the benefit of the doubt. The portrait of Miriam, the WITCH OF EN-DOR, a most bewitching face, seen through a gossamer veil of transparent gauze, is, indeed, a most lovely face, and many a fair maid, upon beholding it, unconsciously exclaims, "O that I were a witch!" The picture of Pocahontas, the Indian Princess, as she is seen by Prof. Anderson, as "through a glass darkly" in the spirit-land, is indeed a queenly face, worthy a place in this illustrious gallery. The portrait of Prof. Anderson himself is an indispensable acquisition to this admirable series. These pictures, which have been beautifully photographed, the effect softened and toned down from the highly artistic life-size originals, may be procured from the party by whom they have been copy-righted, at the following rates: Cabinet size, \$10; card \$5, for the entire set. Single copies, cabinet \$1, card 50 cents each. All orders sent to Col. R. A. Fuller & Co., Albion House, No. 147 K street, Sacramento City, California, and be promptly attended to.

RUTHVEN.  
Sacramento City, Cal., Nov. 15, 1873.

Rev. J. H. HARTER, of Auburn, N. Y., humbly acknowledges his circumstances and conditions to be such that he respectfully asks his friends to make him and his family such donations or presents in money, provisions or other valuables, as their willingness and ability will admit, without material injury to themselves and family. He hopes to be kindly and substantially remembered by mail, express or otherwise, on the 24th day of December, 1873, in his own hired house, No. 1 School street, Auburn, N. Y., where he will be happy "to receive all that come to him."

#### ANTIQUITY OF MOSES.

##### Early Appearance of Man on this Earth ---Virgin and Child---America Inhabited 50,000 Years Ago, etc.

BY E. TALMADGE.

Some few years ago, in China, when, some men were penetrating deep into the earth, they came upon ancient ruins and the works of man, and among many strange things were the emblems of Christianity, the cross, the Virgin and her new born child, with strong rays of light emanating from his head. In the valley of the Ohio, among ancient ruins, were found the Virgin and child carved in ivory, and a cross with a man nailed to it, composed of a metal that no one was able to define its properties or composition; also the trine cup, three Gods in one, and many articles of oriental origin.

Sir William Jones, while sojourning in Hindoostan, discovered in the sacred books of the Hindoo priests, a geographical description of North and South America, giving latitude and longitude of a copper mine, and a city called Tramba, about 70 degrees north in British North America, and since that time the ruins of a city and copper mine have been discovered as the Hindoo geography located them. Sir William says the books containing these accounts are very ancient. It is positive that North America was densely inhabited by civilized man more than 50,000 years ago, and long before Lakes Superior, Michigan, Huron, Erie and Ontario, and the Mississippi and Ohio Rivers existed. Fifty feet below the present surface of the earth, near the shore of Lake Erie, the works of man were found on an old surface of the earth. A few miles south of Utica, N. Y., on a pine plain eighty-seven feet below the present surface, the works of men were found, such as crucibles, black-smiths cinders and copper coin.

About 20 years ago, in the Eastern States, while some men were blasting rocks for a new railroad, a cup was blown out of a solid rock fifteen feet in depth. The rock was formed solid inside the cup. Around the top was a band of silver; also a band of silver around the bottom. One band was beautifully engraved; the other was chase-work. The composition of the cup, no one at the time could tell.

A mountain in California 13,000 feet high, has on its top an old river bottom, where human bones are embedded in it of enormous size, which is claimed for the highest antiquity; but there is another claim of high antiquity in England. Sampson Arnold McKay, of Norwich, England, in his Mythological Astronomy, gives a minute description of a marble quarry which had been worked through eleven strata or deposits of marble, to the twelfth deposit, where the works of man were plain and positive 70 feet below the surface. There were their tools, and there in the twelfth deposit was a block of marble which had been cut and shaped, and some wooden tools were petrified. How is this for a 6000 year old world!

Forty years ago a petrified human being was blasted out of a solid rock in Spain, eighteen feet tall. Pliny, a reliable historian, about eighteen hundred years ago, says that a mountain in the Island of Crete was split open by an earthquake, which formed a chasm, and in it was found a human skeleton twenty-five cubits tall, which was standing upright in the chasm.

In the Florida reef rocks, a human foot and jaw were found petrified. Geologists date the life time of this human being as far back as 135,000 years. Another human skeleton was found at New Orleans, under four cypress forests with marine deposits between, and geologists say that this person must have lived 57,000 years ago.

In a house in East Broadway, New York City is a black variegated marble fire-place, with a human jaw of extremely large size, embedded in the marble, showing all the front upper teeth, with other unknown reptiles.

The Tower of Babel that stood on the plain of Shinar, was an astronomical emblem showing the motion of the poles of the earth among the stars, and not to climb up to and scale the walls of heaven. The Babylonians being astronomers, were not foolish enough to build a tower to go up to heaven.

The Rev. C. C. Clark, of England, in his book entitled the wonders of the heaven, says that the sun has by the inclination of the axis of the earth, been as far north as 45 degrees of latitude, and that the axis must have changed very sudden to produce the effects which are still visible over the entire northern regions, showing that the whole country, both sides of the Ural Mountains, along the river Obi and the Oussa, all the way down to Lobiska, and even along the shores of the Arctic Ocean, tropical animals are found in great abundance. Some of these animals are still entire, and not in the least decayed, but are frozen solid in the icebergs, such as the elephant and the rhinoceros. This plainly proves that the equator once passed around the earth near the present poles, and suddenly changed to nearly north and south, and throwing the old ice poles where the present equator is.

Sampson Arnold McKay was the first and only man that unraveled the mystery of the Hindoo sacred numbers. Several learned men attempted it, viz. [Voltaire, Volney, Mirabeau, and Sir William Jones, but could not succeed. These sacred numbers are put upon imperishable monuments, and have remained there over 20,000 years. These numbers denote axial changes of more than one million years. They perfectly agree with time and motion of

the tropics, and where fractional time has been omitted for a certain number of years, it has been added up and put in by itself between those numbers, embracing full time of the tropics, passing from the equator to the north and back.

Some twenty years ago in Hindoostan, not far from the city of Benares, ancient ruins were found far under the surface of the earth, and among many strange things were found printing presses and type, and was evidently used for printing the Sanscrit language. Type were found set in a form or in blocks for printing Sanscrit, giving date something over 10,000 years. The Sanscrit is considered to be the most perfect language ever known. The antiquity of the human race must be far back in the past to compile so perfect a language. It is not saying too much when we say that the human race nearly in their present form, have occupied this planet one million years. But here comes the climax of the antiquity of man, the late discoveries near the Dardanelles in Turkey: Professor Calvert of the Dardanelles, an eminent archaeologist and geologist, has made the most astonishing discoveries of the antiquity of man that has ever come within the full scope of science. At 800 feet of geological depth in a cliff of the Miocene period of the Tertiary age, he extracted a giant bone of a dinotherium or a mastodon, on the convex side of which is deeply cut or engraved the figure of a horned quadruped with arched neck, lozenge-shaped chest, long body, straight forelegs and broad feet; also traces of several other figures, and in the same cliff he found bones of animals fractured longitudinally, evidently by the hand of man for the purpose of extracting marrow, a habit of all primitive tribes. The well known writer on the geology of Asia Minor, M. de Tschlatcheff, examined the cliff where the bone and other relics were extracted, and declared it to be the Miocene period. Professor Calvert sent these fossil remains to Sir John Lubbock, who presented them to G. Bush and Jeffreys. Those eminent authorities have identified among them the remains of dinotherium and the shell of a species of melania, both of which strictly belong to the Miocene period. The Professor says, "The remarkable fact is thus established beyond a doubt that the antiquity of man is no longer to be reckoned by thousands, but by millions of years!"

Addison, N. Y.

#### FROM THE EDINBURGH (ORTHODOX) CIRCLE.

##### Going up Through the Spheres---Investigation of Spiritual Phenomena by a Presbyterian, Universalist, Unitarian and a Methodist.

BY E. K. HOSFORD.

It may be interesting and instructive to your many readers, to know the experience and success of our little circle, in its search after light and truth in spiritual philosophy. Less than one year ago, four of us, a Presbyterian, a Universalist, a Unitarian and a Methodist, agreed to form ourselves into a circle, and thoroughly investigate the phenomena of Spiritualism. We agreed to meet twice a week for one year, and then give to the world our honest verdict of its merits or demerits.

As each of us believed in God, and claimed that the Bible taught the peculiar doctrine to which we held, we agreed at each coming together, to invoke the blessing of God upon us, and prove the spirits by the great law. We were determined to look high and have nothing to do with the low, the vile or the vulgar; but by looking to God for help, reach that high plane of spiritual attainment, where the prophets and apostles stood in the past; that is, if the phenomena should prove true. We began to get demonstrations almost immediately. We were troubled a little with

DEVIL AND DIAKKA

at first, but as we were looking high, and calling upon God for help, we soon climbed out of sight of both Diakka and Devil.

One of our number, a strong natural medium, soon began to see our spirit friends and describe them very minutely, and converse with them quite freely. We found our controls of the highest order, and our entire circle was composed of spirits from the fifth, sixth and seventh spheres, and our communications were of the most exalted character, and we all began to see more or less, and glorious were the visions that were presented to us.

Our circle of spirits at this time began to increase very rapidly, and the high and exalted of all nationalities, began to flock to us, and we found ourselves with all our spirit circle in the seventh sphere, with a regular programme laid down for us, and marching orders from the great source of all light. We were to go up through the spheres.

Now, Mr. Editor, as very little I know of THE SPHERES,

and few know of more than seven, it may not be unprofitable to stop here and explain a little of the spheres and their character and inhabitants.

The first, second and third, are dark spheres and inhabited by evil spirits only.

The fourth is the Diakka, or dividing sphere between the low and the exalted.

The fifth is the first exalted sphere, and for many years was the home of the Patriarchal worthies, before the first advent of Christ. After his resurrection they were exalted to the spheres above.

The sixth sphere far surpasses the fifth in the grandeur of its scenery and the musical at-

tainments of its inhabitants; but the seventh is where our grand experience begins.

As briefly as possible I will take your readers through this and succeeding spheres, as we advance towards the great Throne of God. This sphere has fifteen degrees, each separate and distinct from the others, and as we develop in purity or spirituality, we pass from the lower to the higher.

As we progressed through this and the succeeding spheres, many of the spirits of the fifth and sixth joined our ranks as we passed upward. We passed through this sphere at the rate of one degree in three days; that being as fast as we could be developed.

When we reached the eighth sphere, we found it to consist of twenty-nine degrees. Here we began to come across the old ancient worthies and prophets, and here for the first time we learned something definite about Jesus Christ. We were told that his home was in the thirty-ninth (last) degree of the ninth sphere, and that he would meet us in the twenty-ninth degree of the eighth. We reached that degree on the eve of the 28th of August last; and on the following evening we met for the first time that high and glorious one, Jesus Christ, the Savior of the World, the highest created intelligence—the only begotten of the Father, full of grace and truth.

Mr. Editor, it is impossible to describe that meeting. We had for weeks been with high and exalted intelligences. We had felt the influence of apostles and prophets; but no influence to compare with that of Jesus. We first felt a chilly sensation creeping over us, but soon changing to one of glowing warmth, and most exhilarating effect.

Our spirit control and guardians stood with bowed heads and folded arms, as silent witnesses, whilst Jesus of Nazareth, "whom the heavens had received until the time of restitution of all things" (see Acts 3:21), should once again in these last times (of the Christian age) hold converse again with the children of earth, and thus prepare the way for his second advent, when he shall come with all the holy angels (the glorified saints) to make an end of sin, and bring in a reign of righteousness upon the earth. Through the brightness of his coming shall be destroyed all low Spiritualism, bred in sensuality and free-lust (see 2d Thes. 2:8-10 inclusive); and Babylon (confusion of sects) shall fall, and the people of God come out of her (Rev. 18:4), and creeds be swept away as chaff before the wind.

Oh! friends of humanity, look up! Your redemption draweth nigh, and we are upon the eve of a brighter day, when heaven and earth shall meet, and shake hands together, and angels and men shall stand face to face and hold sweet converse together. They shall by us and through us speak again to the children of men, and all the signs and wonders of Pentecost shall follow. This is the first resurrection.—Rev. 20:5.

The above is what we learned from the Savior of Men. I have added nothing to it; I can take nothing away.

Mr. Editor, I can not enlarge upon the above now, as I have not space; but should this meet with favor, I may write more fully another time; but let me say to your readers, that while, at this time, I say nothing of the real nature of Jesus Christ, still if they could witness the profound reverence in which he is held by all the high and exalted spirits, they would say he is more than man or angel; and if they could see the profound reverence Jesus Christ shows the Father, they would say he is less than God.

As we entered the ninth sphere, our surroundings were magnificent beyond description. The many mansions and pleasure grounds were all adorned and made ready. The homes of the Prophets and the Apostles were all the way from the first to the seventeenth degree of this sphere.

In the seventeenth degree was the home of Paul, the great Apostle to the Gentiles, and many others of like high attainments in spirituality of his day. Above that degree, had no spirit released from the form ever penetrated, save Jesus only, until we reached that point in our upward march.

Above the seventeenth degree, on, upward to the thirty-ninth, the home of Jesus Christ, and onward still through all the degrees till we reached the highest degree in the twentieth sphere, were the homes of those high and exalted intelligences, kindred spirits, but who never dwell in the form, termed in the Scriptures the Holy Ghost, or correctly understood, the Holy Spirits, the glorious comforters that took of the things of God and showed them unto men in the apostolic age—they were those high intelligences that were with God when he formed this earth in its last formation, and placed man upon it. They were the companions of Adam and Eve in their purity; and will be the companions of mankind again when the earth shall be redeemed, and Jesus shall have made an end of sin.

They seldom visited the earth during the Patriarchal and Jewish age; most of the angel visitants of that age, as of the present, were those who once dwelt in the form upon earth. But I must stop for the present by saying, the best is to come.

It is a continual feast to the progressive; the pure wine of eternal love and friendship growing better and better as we advance. There is no end to the spheres, and from the fourth sphere upward, it is eternal progression. Glory be to God, for the rich promises for them who are heirs to salvation.

Edinburgh, Indiana.

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.



## The Other Side of the Question.

BY T. J. MOORE.

"God is Love." Let us see if this be so. In what age of the world was it first ascertained that God is or was love? Let us search the book. It was not known or taught in the Old Testament. There he is said to be a consuming fire, a man of war—his name is jealousy—hates unborn babes—is angry with the wicked every day—he has a fire kindled in his anger that shall burn unto the lowest hell—his jealousy shall smoke against that man! No writer even mistrusted that God was love for three or four thousand years after the Mosaic account of creation.

When we float down the stream of time to A. D. 90, we find one John who says (in plain English to us now) that God is love. But I am sure no just, sensible man would ever dream that the Jehovah-God of the Old Testament was love, if he got no other knowledge of his character, than that contained in the Bible. Yet all denominations professing to be Christians, are constantly teaching, in sermon and song, that God is love, and that he doeth all things well, and worketh all things (not a part, but all) after the counsel of his own will. Notwithstanding all these declarations, we find his works and plans generally a failure. He pronounces his six days' work very good, but in a few days, discovers his mistake, and ascertains that his man is really totally depraved, and determines to kill him and every living thing, but saves Noah as the best specimen of humanity he had on hand, and yet it appears that he got drunk the first opportunity, and as he awoke from his wine, he growled out a curse upon his little grand-son, which has been the foundation stone upon which American slavery has rested ever since its introduction on this continent.

Orthodoxy teaches us that God and Christ are the only beings in the Universe that can save or damn anybody, and that they will send into everlasting punishment a great majority of the human race!

How is this for love? I would rather put any tyrant in the Universe on the throne, for judge at the last day (?), than God or the meek and lowly lamb, to do justice to us.

He had a quarrel, and a kind of lawsuit with Adam and Eve and the serpent, and cursed them individually and collectively—thrust Adam and Eve unceremoniously out of the garden, cursed the ground for their sakes in particular; and now when we see that God inflicted this grievous everlasting curse upon them for doing just what he knew they would do before he created them, and then say God is love, are we not guilty of the blackest blasphemy?

Love worketh no evil to his neighbor, says the pretended divine record, and so say justice, reason and common sense, and we find him all the way through the Old Testament, cursing somebody or something, and in a continual rage and ferment, filled with anger, rage and jealousy. He seems to have had constantly on hand a tremendous stock of wrath, anger, hatred and cruelty in a latent state that any little trifling incident might kindle almost instantly into a raging flame. In proof of this, I will now refer to a few of the many hundreds of cases that may be found in the Old Testament. Let us first look at his anger.

Only just think one moment, Christian reader, what a sublime idea, the great omnipotent and omniscient God, getting angry with his own works! and then read in Psalms 7:11, "God is angry with the wicked every day," consequently he is always angry, as the people are always wicked.

What a sad commentary do we find upon this always-angry God, in Eccl. 7:9, "For anger resteth in the bosoms of fools," and yet the orthodox God is always angry.

How would it look if I was to say right here, "God is love," and quote from Deut. 32:22? "For a fire is kindled in mine anger and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations in the mountains;" and the "sacred word" condemns anger in the strongest terms. Prov. 27:4: "Wrath is cruel and anger is outrageous."

Notwithstanding wrath is cruel, John says 3:36, "But the wrath (cruel) of God abideth on them,"—the unbelievers.

I find rather an extra specimen of God's love to sinners, to save whom he gave his only begotten son. Deut. 29:20, 21, 22: "The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven."

"And the Lord shall separate him unto evil, out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law."

"So that the generation to come of your children that shall rise up after you, and the strangers that shall come from a far land, shall say when they see the plagues of that land, and the sickness which the Lord hath laid upon it."

And again, vs. 26, 27, 28: "For they went and served other Gods, and worshipped them; Gods whom they knew not, and whom he had not given unto them."

"And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book."

"And the Lord rooted them out of their land in anger, and in wrath, and in great indignation," and still we are told that this wrathful God of Abraham and Isaac and Jacob is love.

An honest, unprejudiced mind can not see much love in the above ebullition of anger, wrath and indignation. These are terms expressive of the lowest, basest, worst passions of a savage. Don't be startled, my Christian reader, if you candidly examine it you will find it even so.

It makes little difference, as to the fact, what Moses, David, Job, Peter, John, James or Paul says in regard to God's being love; we must look at what God says of himself, and what he really does, and has done. If we can not find at least ten acts of savage cruelty to one of deep love, in the Old Testament, then I am much mistaken. Let us examine further.

I wish the kind reader to understand that when I speak of God, that I mean the ancient God of the Bible, "who changeth not," and who "is the same yesterday and to-day, and forever."

In the above quotation from Deuteronomy, we see with what spirit God pronounces his judgments. Let us compare it with the spirit which is seen in the execution of our laws that are made by poor, sinful man. How do our judges pronounce sentence upon the violators of human law? I can not better illustrate it than by stating a fact or two:

A wife-murderer was hanged in Peoria, Illinois. The judge pronounced the sentence in the most tender feeling and pathetic terms, with tears in his eyes, and a large portion of the audience, including lawyers, jurors and spectators wept. There was no wrath or anger or indignation manifested; and this is generally the case where man has to pronounce sentence of death upon his fellow man.

Job asks, "Shall mortal man be more just than God?"

In view of the preceding facts, I think that we are absolutely compelled to answer Job's question in the affirmative, and say, Yes.

I desire to call the reader's attention to another important fact in this discussion, that the government of the world, for some two thousand years (more or less), was a theocracy; that God was the sole maker, and executor of all laws. He was President, Vice-President, Secretary, Cabinet, Congress and Judiciary; in short, he was the Autocrat of the Universe! He was a man of wrath! And it has always seemed strange to me, that with his infinite power and wisdom, he did not so arrange his laws, and so constitute his children that they could be, and live, more in harmony with his laws than they have, and not be constantly in a quarrel among themselves, and at enmity with their Creator. This has always been a mystery to me and to millions of others. I suppose it is because we can not understand the mystery of Godliness.

Let us look at some of God's acts, as a "man of war."

In the year 1573 before Christ, Moses was born. When arrived at the proper age, the Lord made him his Secretary of State, also Commander in Chief of all his army. Here I present to the reader one of the orders God gave to General Moses. See Deut. 21:10-14 inclusive. There is so much divine love in the order that I quote it entire, so as not to mar any of its beauty:

"When thou goest forth to war against thine enemies, and the Lord hath delivered them into thine hand, and thou hast taken them captive, [bear in mind that the Lord delivered them into their hands; this proves him to be a man of war] and thou seest among the captives a beautiful woman, and hast a desire [what kind of a desire?] unto her, that thou wouldst have her to thy wife, then thou shalt bring her home to thine house; and she shall shave her head and pare her nails; and she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month; and after that thou shalt go in unto her, and be her husband, and she shall be thy wife. And it shall be, if thou have no delight in her, [what kind of delight?] then thou shalt let her go whither she will; but thou shalt not sell her at all for money; thou shalt not make merchandise of her, because thou hast humbled her!"

How is this for woman's rights? If Jeff. Davis had copied this divine order *verbatim et literatim*, and issued it to his armies, and they had carried it out to the letter, as Moses' armies probably did, all the civilized world would have been filled with the deepest indignation, and would probably have sent over their armies to aid us in annihilating J. D. and all his host.

But we find still worse orders from this "man of war."—2d Isa. chapter 13, and more particularly in verses 9, 15 and 16: "Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the earth desolate \* \* \* Every one that is found shall be thrust through, and every one that is joined to them shall fall by the sword. Their children also shall be dashed to pieces before their eyes, and their houses shall be spoiled and their wives ravished."

God is love—is he?

Here is a specimen of God's love to little children, to which I would call Brother Beecher's special attention. What an interesting spectacle this must be to that Jesus who said, "Suffer little children to come unto me," to see the bloody, brutal soldiers seize the little innocents by the heads and dash them against the rocks or upon the ground, but the climax of this cursedness is not reached until we come to "ravishing the women." A question arises right here, who was to ravish the women? I take it that it was God's peculiar—his chosen people—who was chosen in him—Christ—before the foundation of the world. Will the present Ecclesiastical Council enlighten us on this question?

Here is another specimen of God's regard for his dear children, in Hosea 13:16: "Samaria shall become desolate, for she hath rebelled against her God, (the chief sin for which God punished, or rather tortured his children was for rebelling against him, not for their cruelties to one another), they shall fall by the sword, their infants shall be dashed in pieces, and their women with child shall be ripped up."

I find by searching the scriptures that ripping up pregnant woman, was a pastime in which the Lord ordered his people to indulge occasionally. See 2. Kings 8:12—"And wilt dash their children and will rip up their women that are with child." Again 2. Kings 15:16—"And all the women therein that were with child he ripped up." Another query presents itself here: Why did they not rip up women that were not with child? Who can tell? We are now so far degenerated from the good old times when God made and executed laws, that we consider that woman "with child" deserves more care and kindness than other women. Every man who is not a brute or devil will resent any insult to a "woman with child." We are met here with the argument or rather assertion, that as God is so infinitely greater than we, that he is our Creator, he has a right, unquestionably, to do with us just as he pleases. Right here I object to any such doctrine in toto. He being our Creator, he forced us into existence, he is in duty bound to take good care of us, as much so, at least, as we are to seek our children's best welfare, and I know that every honest intelligent man, whose mind has not been warped and dwarfed by religious bigotry and superstition, will agree with me on this point. 'Tis as plain as the sun in a cloudless sky at noonday.

Our much beloved Theodore Parker says in a sermon on the "God of Abraham, Isaac and Jacob," "He is represented in the bible as a very limited and imperfect being; makes the world in six days, part by part; makes man out of the dust 'in his own image and likeness,' looks upon his work and behold it was very good." He is tired with his six day's work, rests on the seventh and is refreshed. By-and-by God reports that he has made man, and is grieved at his heart."

The Lord met Moses at a tavern (?) and sought to kill him, but Moses' wife circumcised her boy before God's eyes, so God let the bloody husband go. God is partial, hates the heathen, takes good care of the Jews—not because they deserve it, but because he will not break his covenant. He is capricious, revengeful, has fierce wrath and cruelty, and one day says to Moses, "Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel." How many heads did he hang up? "God is love!"

It may be instructive and beneficial to our cause (the promotion of truth and justice) to examine into these commands of the Lord. Please scrutinize, kind reader, the 25th chapter of Numbers. The first verse informs us that "Israel, God's chosen (?) people abode in Shittim, and the people began to commit whoredoms with the daughters of Moab (v. 3), and Israel joined himself unto Baal-peor, and the anger of the Lord was kindled against Israel, and Moses said unto the Judges of Israel, 'Slay ye every one, his men that were joined to Baal-peor,' and behold one of the children of Israel came, and brought unto his

brethren a Midianitish woman, in the sight of Moses, and the congregation of the children of Eleazar, etc., and when Phineas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up and took a javelin in his hand, and he went after the man of Israel into the tent, and thrust both of them through; the man of Israel and the woman through her belly; so the plague was stayed from the children of Israel."

There are a few facts in this lengthy quotation (which I could not have well made shorter,) that particularly deserve notice. It appears that Israel had a strong hand in these whoredoms, for third verse says, "Israel joined himself to Baal-peor, and the anger of the Lord was kindled against Israel." Consequently Israel was engaged in these whoredoms or God would not have been angry with Israel. Here is the proof of what I assert, (v. 6), and behold one of the children of Israel (N. B., it was one of the children of Israel), came and brought unto his brethren, (again mark well), he brought this prostitute to his brethren—a Midianitish woman—in the sight of Moses, etc., when good Phineas saw this, he rose and took a javelin and thrust through both the man and woman," and this pious double-murder appeased the angry God, and the plague was stayed from the children of Israel, after slaying 20 and 4,000 of the people. Does it not seem astonishing that the anger and wrath of God are so easily turned aside by cruel and bloody murders and sore plagues? But we poor short-sighted sighted mortals can't see it. I wish the reader to understand that I do not believe in the orthodox God, or in any God or thing that possesses his character or attributes.

Starfield, Ill.

## SPIRITUALISM AND ITS PHENOMENA.

Compiled from Various Sources, by Dr. T. F. Talmadge, for the Religio-Philosophical Journal.

## ON THE BOUNDARIES OF ANOTHER WORLD.

BROTHER JONES.—We learn from the Ottumwa (Iowa) Democrat, that in January last, Union Block, in that city, was burned, and a fireman by the name of Henry Miller, fell dead on the street, nearly opposite to the burning block. He was the son-in-law of Mr. Joseph Wagg, a respectable citizen of Ottumwa, who has heretofore, by the way, been a confirmed skeptic on immortality of the soul. The following communication, which purports to be from Miller, was lately given through the Spirit Dial, at the house of Jacob Millersack, in Ottumwa, in the presence of Mr. and Mrs. Millersack, Mr. and Mrs. Wagg and Mr. and Mrs. McCarroll. The communication was given through the mediumship of a lady who is above suspicion of being a deceiver. She is a resident of that city, seeks no notoriety and will not sit at the Dial except at the warm solicitations of friends. We refrain giving her name because we know it to be her desire.

"We print the communication, says the Democrat, because

"I. The subject of Immortality is one of transcendent importance.

"II. This communication displays characteristics of the deceased fireman, which no one except his friends and relatives could counterfeit.

"III. It has had the effect already of troubling the minds of some who have heretofore been materialists, and it is good that they should be troubled.

"IV. The Truth will injure no one, and investigation will bring out truth."

But to the mystery of communications:

November 22d, 1873.

I have visited many circles and sought many ways to myself test myself to the inhabitants of earth, but have never enjoyed the privilege before, so I greet you, my dear friends, with joy. I can call you friend if not father; how sweet the name; but in addressing you, will my friends—I know you will—forgive me? I know you could not but think of me as you did, but I see now where I might have done differently, but all I can do now is to be true to the laws that govern me, do the best I can, and try to convince you that your Henry still lives, though he was ushered into the spirit land in almost an instant. I have made a better change, for with my organization and feeling in regard to your family, we never could have done each other much good. When I passed through death I was several days before I was aware of my condition. I saw many friends around my body, but I thought they were taking me to some strange place to conceal me from the fire, but it was not long before a spirit took me by the hand and said, "Henry, I am glad to meet you." I asked him where he came from. He remarked that I was in the spirit home or in the land of spirits. I said "I know better, for I cannot see my wife here, and I was with her only a little while ago," but the scene changed, and how beautiful; so many bright spirits—they hovered around and above me, they invited me to go with them, and as we glided noiselessly along we came to a little bubbling brook and the beautiful little pebbles, I could see clearly on the bottom. They cleansed my body, and put upon me a beautiful robe, and placed upon my head a wreath. It was to show me that I had received my crown, as I thought, but they seated me on a rock and explained the flowers in it to me. There was a vacancy in every two or three places. I then wanted to know why it was so. They said in all those vacant places it shows wherein you did not do your duty; your time was badly spent while on earth. Here this beautiful rose is your companion; in this bud the child, the little germ or angel which you have neglected. They went from flower to flower, and explained all my past life to me. I wept like a child. I thought I could not endure it, but they talked as none but an angel can, and we arose and walked across a beautiful plain, it was covered with flowers. They tried to comfort me, but I fell on my face in grief and cried that the rocks and stones might fall upon me, and it grieved me that I could not live my life over again. I arose through the kindness of my spirit guide and tried to walk, but my limbs would not support me. They said, "Cheer up," you will have time here to look over the past offences, and we will show you wherein you can reform. I stepped a little lighter, and we passed through some beautiful gardens. They explained all as we passed, and finally we came to a group of spirits who were not so bright and intellectual as those we had passed. They arose, beckoned me to a seat; I seated myself with my companion, and she told me she would leave me with them for the present, saying, "You can be taught how you can come to those beautiful scenes that you have passed. Now listen to the teachings and I will come again." As she passed off, there was a bright light at her feet, and the further off she got, the brighter it appeared. My eyes could not leave her, and I wanted to go, but one of the darker spirits spoke and said, "You must stay here until you can earn your way there," and I wept, for I could not endure this; and they conversed with me and it was not long until I commenced as my guides directed me, and now I thank those good spirits that I have come to the light. So you may rest assured that you will have to suffer

the consequences when you come here. I have given you but a poor description of my travels here, but I may meet you again, and I hope you will look over the past and forgive me as you hope to be forgiven, and may I be the humble instrument through which you may be convinced that man still lives after death, and if you don't live as you ought, you may be compelled to go where I had to. Now I am not through, but I thank the medium, and may bright angels care for you is the desire of

HENRY MILLER.

## THE SPOOK OF OSHKOSH.

The great excitement concerning the mysterious appearance of the lights in the house of Wm. Courtney, of Vinland, grew to such an extent on Saturday, that the subject was a matter of discussion upon the streets of no light import.

The crowd that went up the night before had been telling mammoth stories, all of which were false or exaggerated, as they saw no lights at all, and were in no condition to see a light if there had been any. That the public might gain some truthful idea as to the facts in the matter, a reporter of the Northwestern was dispatched to the scene on Saturday night to learn the particulars.

The reporter found in the neighborhood fifty persons watching for the lights. The house of Mr. Courtney is a two-story frame house situated just one mile west of the Vinland Baptist church. It is on the north side of the road running east and west and consequently fronts to the south. To the east of the house is a large barn shutting out a view of the house until a person gets within a few rods of it. About 40 rods west of the house, just beyond an orchard, is the residence of Mr. Hiram Miracle and family. Courtney's house can be seen very readily from Miracle's through the branches of the apple trees. It has three windows on the west side, one up stairs and two down stairs, besides the windows in a wing or extension. It is only on the west side of the house that the lights appear, and mostly in the three windows of the main part of the house. The house contains the furniture of Mr. Courtney, which he has removed to an upper story for storage. The watchers for the lights enjoy the fireside of Mr. Miracle, while a watch is kept outside the house to inform the crowd when the lights appear. While sitting around the stove at Mr. Miracle's house waiting for the lights to appear our reporter learned from Mr. Miracle's family and from the neighbors the details of the mysterious affair. It seems that two weeks ago Mrs. Courtney died of consumption. She died on Tuesday and was buried on the following Thursday, and from that day until the following Monday the house was not occupied. On that day the young lady who had taken care of Mrs. Courtney during her illness went back to the house to make a few arrangements and with the intention of remaining all night. She took a lady friend with her for company. As to what took place subsequently we give the statement of Mr. James Miracle, who seems to be a very reasonable and trustworthy young man.

Mr. Miracle and Mr. Courtney were down to the house a few moments while the ladies were there. While Mr. Courtney and Mr. Miracle were there, one of the young ladies took up a lamp and entered the room where Mrs. Courtney died. The door immediately closed after her and she was alarmed by hearing loud

## RAPPINGS ON THE WALL,

and on the window casing. She looked up to the place where the sound proceeded from and watched for a few moments; but the rapping continued without interruption.

She was somewhat frightened, but went back to the sitting room and said nothing. In a moment she entered another room and the rappings began again on the wall. This time she went back and told what she had heard. The ladies were both somewhat frightened at the occurrence, and concluded not to remain in the house over night. Accordingly they all started for Mr. Miracle's house, and when they arrived there, looked back towards the deserted house. To their utter astonishment,

## A GLARING LIGHT

shone from one of the windows; Mr. Miracle and one or two others immediately started back and stood within a few feet of the house, watching the light, for some time. It finally flickered and went out. This was the first that was noticed of the strange light, and it was determined to keep the matter a secret and not cause any undue excitement about it, hoping that it would not be seen again. Strange to say, the lights appeared almost every night for the following fortnight, during which time Mr. Miracle's family and one or two of the neighboring families had ample time to investigate and examine the strange occurrences. They kept the secret to themselves in order to carry on the investigation with better facilities. The lights, as our reporter was informed, took three phases of character—a dim, just discernible, flickering light, a vivid, flashing-like light, and a round ball of fire, of very lurid appearance and unnatural aspect. All these were asserted to have been seen by the families of Mr. Miracle and Mr. Whittaker. Hiram Miracle is an old man, beyond the days of youthful excitements, and says that he watched the matter closely and is firmly convinced that he saw the phenomena and was not deceived. He had seen it so much that it was becoming an old story, and had begun to be looked upon by the family without any more consideration than a passing notice.

Mr. Whittaker positively asserts that he has seen the lights in all their phases, and watched them hourly. At one time he stood for an hour within two rods of the window, and watched the light closely, while it had the appearance of a round ball of fire, with radiations from above.

He says he never before believed in people seeing anything termed supernatural, but as to this light, he knows he saw it, and is as firmly convinced of it as he is of his own existence. Moreover, the light will move from one window to another in rapid succession, and from down stairs to the room above. The statement of the entire neighborhood is to the same effect. Mr. Whittaker states that at one time, when he stood within a few feet of the window, the light began to flash like lightning, vividly and rapidly, and with such an unearthly appearance as to make his

## HAIR FAIRLY STAND ON END.

The ball light, he says, does not seem to illuminate, and although the window is free from frost, the back part of the room cannot be seen, nor does the light cast any reflection upon the snow outside. It seems right against the window panes, and more like a phosphorous illumination than a burning light. It has appeared at all times of the evening and night, and Mrs. Hiram Miracle states that on one morning last week she arose at 3 o'clock, and the light was shining then from the bedroom formerly occupied by Mrs. Courtney, and in the same manner as it used to when Mrs. Courtney was sick, and was in the habit of keeping a lamp burning all night. Mrs. Whittaker states that one evening she and a lady from an adjoining county, who was visiting her, discovered the light, and went to within a short distance of the window to watch it, as had become usual. After gazing at it a

few moments, both ladies were horrified by seeing

## THE FORM OF A FEMALE

in a ghastly appearance pass the window twice. The figure was only visible as far down as the shoulders, and passed the window both times in the same direction, and not as one would expect, one way and then back again. Mrs. Whittaker firmly asserts that she plainly recognized the features and even the walk of Mrs. Courtney, with whom she was acquainted. The lady with Mrs. Whittaker saw it at the same time, and to pass in the same manner; and, though not acquainted with Mrs. Courtney, and had never seen her, described her appearance exactly. Thus matters were for two weeks. The doors, it is averred, were locked, and frequent examinations in the house gave no clue to the cause. Every thing was found each time just as it was left, and the possibility of there being any persons in the house has been positively denied. The matter finally got wind, and like all ghost stories traveled like wildfire. For the last three nights large crowds have visited the scene in the hopes of catching a glimpse of the lights, and have proved a very noisy assembly in the main. On Friday night a crowd from town went out, which gained admission to the house and ransacked things in a ruthless manner. Their noisy revelry was kept up until midnight, when they left and went home without seeing the sign of a light. Mr. Samuel Brooks, the postmaster of Vinland, happened to be at Mr. Miracle's that evening, and after the crowd left, and silence was restored, he says the light appeared very plainly and remained some minutes. Mr. Brooks started toward the house and when near it the light quivered and disappeared. On Saturday night about thirty persons were there, but the lights did not appear at all until about midnight, and then very unsatisfactorily. Our reporter was there that evening, and saw what the neighbors have termed "dim lights," which were only dimly discernible and quiver and flash very slightly.

These only lasted a few moments, and certainly were not satisfactory enough to convince a person of anything.

On Sunday night, we are informed, another crowd went out, some of whom were bent on creating disturbances and making a noise.

The neighborhood, we understand, is very much annoyed at the boisterous actions about the premises, and we doubt not that Mr. Miracle has become heartily sick of the ghastly occurrence and what has come of it, as his house is the rendezvous of all the delegations that come to see the sights. Every night crowds are there from Neenah, Clayton, Winneconne, Buttes des Morts, and Oshkosh, which fairly take possession of his premises. It might be hoped at least that the action of visitors would not be boisterous.

The whole of the matter is that the neighbors have seen a light of some kind, if their veracity is to be relied upon, and the character of the persons who make the statement cannot be questioned.

The lights were doubtless seen, and the cause is the only mystery. Some assert that it is but the reflection of the moon through the house, as there are no curtains up at the windows, and the moon in most any position would shine into the house. Others attribute it to the reflection of the lights in Mr. Miracle's house. This latter Mr. Miracle asserts is false, as the lights have been seen when there were no lamps lit in his house. No one would be fool enough to hide in the house for two weeks to roam about with a light in his hand, at the risk of a bullet from the outsiders. So the only cause left is the moon, and as this luminary has arisen for the past week or two, early in the evening, the argument is very reasonable that it shone upon some bright object in the house, which cast the reflection at the window. A cloud over the moon would account for the sudden disappearance or flickering of the light. This, however, is disputed by those who have watched the thing, as the light has been seen to pass from one room into another, and then up stairs very rapidly.

As to the final solution of the problem, time only will elucidate. The light has not been seen for the past three nights to any satisfactory extent. A man named Emmett has been intending to move into the house to-day [Monday], but whether he will do so or not under the circumstances, we are not aware. The above statements we give as we received them, from the lips of those most experienced in and eye-witnesses of the occurrences.

St. Paris, Ohio, has lately been favored with

## A GHOST,

which has been making nightly visits in and around a house in the north-west end of the village. The Era, a paper published there, speaks as follows of the phenomenon: It enters the house, strikes a light and spends the time in walking over the floor with a heavy thud, as though its feet were incased in heavy boots, or wooden shoes, occasionally throwing down on the floor what seems to be an armload of wood, thus disturbing all those who have business, or who through curiosity are led that way.

Among the many mysterious sights to be seen are lights gliding rapidly through the different rooms of the house; at times the front room is filled with a bright light, but on entering all is dark. Mr. Frank Wirick moved into said house on Thursday last; that night he was aroused from his quiet slumbers by the walking, as he supposed, of an individual over the floor. After listening a moment, he heard deep guttural moans as of one in intense agony, but on a close examination nothing of a tangible nature could be found about the room, he then retired to his couch. Soon however, these unearthly sounds were again renewed with greater force, in close proximity to his bed, causing some uneasiness on the part of Mr. Wirick. Soon he felt a heavy pressure on his person, starting the perspiration out at every pore, which stood in great drops upon his body, until his night apparel with the bedding was thoroughly saturated. Some hours or more elapsed before he was released from this terrible pressure or load, leaving him, in the wee small hours of the morn, in a weak and prostrated condition. He informed us that one night of such a struggle was as much as his strength could endure, consequently he removed to more comfortable quarters, where he now is slowly regaining his lost strength. This, however, might be accounted for upon scientific principles, by those well versed in the mysteries of the sciences. But that which would undoubtedly puzzle the best talent, is the appearance of the form of a woman laying on the floor, with the expression of the most intense agony depicted upon her countenance, producing a sensation of sympathy in the heart of the beholder. When he reaches forth his hand for the purpose of giving relief, it suddenly disappears through the floor, when the beholder stands as it were, chained to the spot with amazement and horror. Such scenes, we are told, have been witnessed by some of our citizens.

We have given a brief record of what Madame Rumor is doing for our quiet village in the way of sensation.

As new discoveries are made and brought to light, we will endeavor to lay them before our readers.



Moral Impurity of Mediums.

BY D. G. MOSHER.

It seems now to be a well established fact, that genuine mediums, in many cases, are given to fraudulent practices and deceptions, whatever may be said of their integrity. Furthermore, I declare it to be a fact, according to my strongest convictions, that honest mediums do practice deceptions and fraud, by being passive to spirit control; and certainly this must, in some instances, be the case, if evil or low order spirits are allowed this privilege, and in this event it is uncharitable to condemn such mediums. Wise counsel and direction for correction seems to me the only true practice in these cases, and this duty must fall upon the qualified teachers in the ranks of true Spiritualism.

Again, the fact is apparent that the spirit control of mediums for physical manifestations, do not make it their business to restrain their mediums, or impress them with the importance of restraint and correction of their impure desires and practices. This duty then falls doubly imperative upon the wisest teachers of the earth's sphere, who should render all necessary counsel to these indispensable servants of Spiritualism, to raise, if possible, their moral standard.

Charles Rayner, of Erie, Pa., according to the report of Lyman C. Howe, is admitted by all to be a medium, but is given to cheating, and yet there seems to be a disposition on the part of Spiritualists of the more liberal class, to help Mr. Rayner out of his unfavorable condition, and this I believe to be right, and if vigorous action in accordance with this spirit, will not correct the short-comings of Mr. Rayner, then I can but deem it useless to apply any other remedy, but entire rejection as a servant of Spiritualism.

I am fully of the opinion that no injustice can be done in the publication of these frauds and deceptions in connection with appropriate advice.

There are some facts or principles connected with physical manifestations that are ever the same, or nearly so. Historical record, hundreds of years prior to the advent of Modern Spiritualism, reveals the fact that Spiritual manifestations were conducted upon the same general principles in ancient times as at this day. The manifestations to which I refer include those of haunted houses. These almost invariably take place in the presence of, or in near proximity to a person, designated in older times as a witch, and in modern times a medium, and thus it has become an established principle of Spiritualism that these phenomena can not take place without the presence of such persons, who are, from their peculiarities, in some way instrumental in the production of these phenomena; and furthermore, these persons are from among all grades of morals, which has given rise to a general opinion, in the orthodox churches that these manifestations are of the devil, and we find the same views prevalent among Spiritualists though somewhat modified.

It will not be necessary to go back any further than the time of the "Salem witchcraft," to illustrate this, at which time quite a number of innocent persons were hung as being the cause of these "diabolical phenomena," and here let me mention another important fact, and that is, the controlling spirits did not explain or make known to the world the object of these manifestations, and as none in the earth-sphere could unravel the mystery or perceive their utility, there could be no other conclusion than that it was the work of his satanic majesty, and accordingly the matter was laid on the table until further intellectual development; and now after many long years of scientific and metaphysical research, the angel world has presented again the same old problem for solution, which we must seek in order to find, for angelic laws forbid a solution, other than by those to whom it is presented.

During the long years of interval between the "Salem witchcraft" and the "Rochester knockings," there were occasional outcroppings of the same, in different parts of the country, an instance of which my wife has often related as transpiring in the years of her girlhood, more than forty years ago, in the neighborhood where she then lived. A bed and bedstead was found bottom-side up with the clothes all on just as the bed was made up. An old fashioned clock, cased to the floor, fell upon its face upon the floor without injury, and a cheese was cut in quarters. Much trouble was experienced in cooking, as the victuals would be strongly seasoned with alum. A nice white silk bonnet, while locked in a drawer, was darkened as if a person had blacked the hand with soot and laid it upon the bonnet. Articles were thrown about the house, etc.

These things happened at different houses in the neighborhood, but always when a certain person was in or about the house; yet it was never ascertained that this person performed the tricks, which ever remained a mystery. Recent accounts of haunted houses, confirm the fact that almost invariably the phenomena are apparently dependent upon the presence of mediumistic persons.

The same seems to be the case with regard to all phases of manifestations; yet there are cases in which the phenomena are witnessed without the presence of a known medium, and it is quite evident that the requirement of a medium is not absolutely necessary to produce the results, but for the fulfillment of a rule established by the angelic courts, not yet understood, though an inkling of its object is impressed, but the time is not fully come for its revelation. Again it is a rule, and not an absolute law, that partial darkness at least is required in the production of physical manifestations, and more particularly what is termed materialization.

Numerous instances are on record of materialized forms having been seen in open daylight. If they are so seen, it is evident that they are produced without the aid of darkness. If they are but an illusion, this may alter the case somewhat. If they are really spirit forms, without taking on any physical matter, then the spirit disembodied, is seen only by the spirit of the embodied, and this sight is not possible on the part of the embodied spirit without a partial separation of the spirit from its physical counterpart, by means of electricity, electro-magnetism, or some other invisible agent, systematically introduced by a controlling spirit. For illustration, suspend two chiming bells side by side, and when one is chimed, the vibration is communicated to the other, and that chimed also, but simply cover this with a blanket and the vibration ceases. Raise the blanket, and the vibration separates it from the bell and the vibration commences. Now when an imponderable or sublimated agent is introduced into the physical organism the spiritual is partially separated therefrom, the spiritual senses act or are acted upon independent of the physical organism in a similar manner to the unblanketed bell.

In accordance with a well understood law, sound is conveyed to the organ of hearing by the vibration of the atmosphere intervening between the producing cause and the ear. The illustration of the bells is more clearly applicable to the hearing than to the eye

sight, as the law of sight, or vision, is not as well understood, but we must conclude that the one is analogous to the other, as it is an established fact that an atmosphere is requisite between the eye and the object seen, without which no object would be visible to the physical eye. In like manner do spiritual sounds and spiritual vision require an atmosphere corresponding in refinement to the spiritual degree, for the transmission of spiritual sound and spiritual vision, and this spiritual atmosphere pervades the physical atmosphere, as in like manner the spiritual man is permeated throughout the physical man or embodied therein. If the embodied spiritual man is firmly attached thereto so that the spiritual has no latitude of motion independent of its physical tenement, the spiritual eye or the spiritual ear, are no more affected by transmissions through the spiritual atmosphere from purely spiritual objects, than the blanketed bell is affected by the vibration of the unblanketed one.

Every organ of the physical man is pervaded by a corresponding spiritual organ, without which the physical organism could not exist as such, as its preservation and life-action, depend wholly upon the infinitesimal activities of the spiritual. Words are the physical expressions of the spiritual organs of speech, or the result of their action upon the physical organs of speech, and this action is what is termed thought; and thought is the spiritual expression or result of the action of the super-spiritual organs of speech upon the spiritual organs of speech, which thoughts, as applied to the physical, spiritual sounds, and spiritual vision is as distinctly recognized by the physical ear and eye; but the physical ear and eye being in the comparative condition of the blanketed bell, no spiritual sound or spiritual vision is recognized by the physical ear and eye, without due preparation, which is effected only by the spiritual acquiring a latitude of action independent of the physical, and this may, in a great measure, be effected by self-discipline with a proper understanding of the laws governing spirit control. The profound thinker and philosopher seldom allows outward or physical expression of his thoughts while acquiring knowledge by study, yet his thought may be as distinct as if physically spoken, and perfectly understood by a disembodied spirit whose attention is drawn thereto. Whispering pupils do not as a rule make as rapid progress in their studies as do those who entirely suppress the physical expression of their thoughts, in which case the spiritual vocal organs acquire that independence of action that enables the pupil to receive spirit impressions that assist him greatly in his studies. Even the student who is preparing himself as a public speaker, may qualify himself thereto by almost exclusive mental exercise. All the requisite exercises in elocution may be practiced as effectually without a physical expression, as with the outer vocal organs in full exercise. There are but few persons whose physical vocal organs are not in some respect defective, while the spiritual organs are so perfect that the thoughts or spiritual utterances may be made so perfect under the silent discipline, that the imperfections in the outer vocal organs, are in a great measure overcome.

The utterances of inspirational speakers, when under control, are much more perfect than would otherwise be possible. There are numerous phases of spirit impressions, to illustrate any of which, it is necessary to compare them with analogies in the physical world. These impressions are always dependent on certain conditions. If I should weep in the presence of a person who is sensitive to spiritual impression, such person would by impression weep also, whether informed of that which would naturally cause weeping or not. The transmission of this impression is analogous to the transmission of sound as from one bell to another. Any emotion of the mind is transmitted in the same manner. Allowing then that the transmission of thought is analogous to the transmission of sound, we may proceed to illustrate the philosophy of the transmission of thought as well as the utterances by a controlling spirit, to, or through a trance, or inspirational medium. It seems sometimes to require a tremendous effort on the part of the controlling spirit, to transmit sufficient power to move the vocal organs of the medium so as to give utterance precisely in accordance with the impressions made by the controlling spirit, especially when the medium is not perfectly passive, without which condition on the part of the medium, the inspirational utterances are imperfect or mixed, to overcome which it becomes necessary to effect a trance condition of the medium, or in other words suspend by counter-impression the action of the medium's mind in which case it may become necessary for one spirit to hold in subjection the medium's mind while another spirit effects the utterances. Another phase of spirit effects the utterance is through the mind of the medium, the utterances being given by the medium in accordance with impressions made upon his mind. Here again the controlling spirit finds difficulty in preserving the passive condition of the medium without counter-impression of a helper. Another phase of impressions, presents only the subject or general principles of the subject, and that only to the mind of the medium, leaving the medium to frame his own language in his own way and illustrate in accordance with his own ability, the subject so impressed, and in some cases merely assistance is rendered by the spirits. Clairvoyance in accordance with the common acceptance of the term, seems in most cases to be mere impression. Whatever may have been distinctly or vividly portrayed upon the mental tablet of a controlling spirit, whether a person, object, landscape or scenery of any description, may be impressed upon the mind of those called clairvoyants, which, to them appear as real sight, or perception, and are recognized as such by clairvoyants who are conscious, though they are no more competent to decide whether they are real or impressional than others to whom the scenes are described. Evidences are wanting to prove that clairvoyant seeing, clairaudient hearing, statuvolence, clear-mindedness, and all similar manifestations, not excluding "answering sealed letters," Mrs. Robinson's prescriptions, etc., are any other than spirit impressions, with very few exceptions, and the reasons for these exceptions, will in due time be made known. The same laws that apply to impressions upon any one of the five senses, apply equally to any or all of the others. Mrs. A. E. Blair and other impressional artists are governed entirely by impression, whether they are in a trance or normal condition. E. V. Wilson claims that he sees spirits just the same as he sees men, trees, or other objects in the physical world with his physical vision. If he is correct in this assertion, he is an exception to the general rule, and I can not conceive of any law by which he can see an unmaterialized spirit with any other than his spiritual vision, and I am inclined to the opinion that it is only by spiritual impression, in part at least, that he is enabled thus to see.

Mosherville, Mich.

Send for specimen copy of LITTLE BOUQUET.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of \$2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is a powerful poison to health to use it. Mrs. Robinson's Tobacco Antidote tones up the system and restores it to its normal condition, as was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist one thousand dollars who will analyze this remedy, find one particle of gentian root, or any other poisonous drug in it. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Adams Street and Fifth Avenue, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

MRS. A. H. ROBINSON, Healing Psychometric & Business Medium, CORNER ADAMS ST., & 5TH AVE., CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought in rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple the application may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

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Mrs. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Prescriptions—Diagnosis and first prescription, \$3.00; each subsequent one, \$2.00. Psychometric Delineation of character, \$3.00. Answering business letters, \$3.00. The money should accompany the application to insure a reply.

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Mrs. ROBINSON will hereafter give no private sittings to any one. If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Medium's Column.

DR. SLADE, located now at 413 Fourth Avenue, New York, will give special attention to the treatment of Dyspepsia. Also keeps Specific Remedies for Asthma and Dyspepsia. v15n51f

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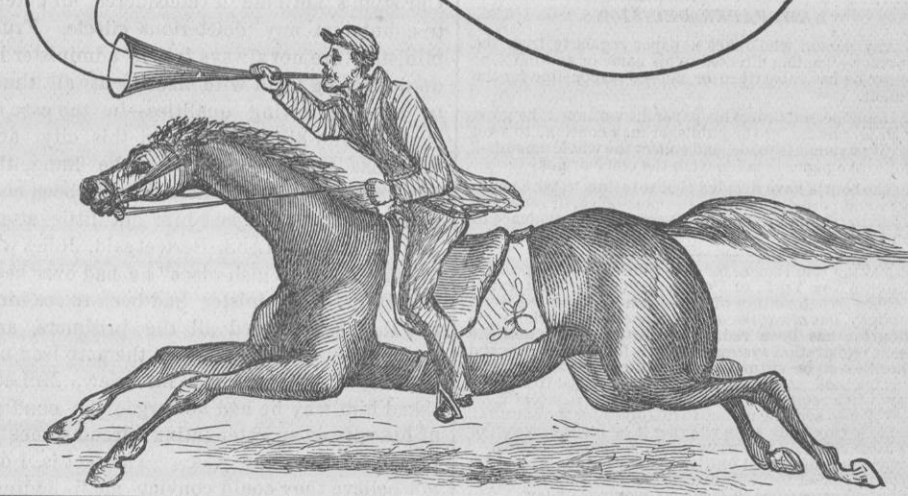
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GREAT EXCITEMENT AT JEFFERSON MILLS, NEW HAMPSHIRE. THE BLIND SEE! THE LAME WALK! THE LEPER IS CLEANSED!



JEFFERSON MILLS, N. H., March 21, 1873.—PROF. PAYTON SPENCE:

DEAR SIR—YOUR POSITIVE AND NEGATIVE POWDERS are creating a great excitement here. It can truly be said, in my own person, that the Blind see, the Lame walk, and the Leper is cleansed. I had the Leprosy for thirty years in my legs, arms, head, and nearly all over my body. After taking your Positive Powders about four days I shoved up my sleeve to see how my arm looked, and to my utter astonishment the scales would cleave off easily and leave all smooth; and now my head and body are clean. The Catarrh in my head is arrested. They cured my lungs, that were tied up with Phlegm and Cough. The Rheumatism in my muscles commenced many years ago, and by degrees extended all over me, so that I could not raise my right arm to my head, or put on my vest. I can now hold it in any position. My legs I could only with difficulty get off any way. I now travel quite easily. By overdoing last fall, I brought on a Pain about the Heart, and it would beat a few beats and then stop and start again. I could not lie on it all. The Powders have set it all right. Several years ago, from overstraining one eye and a blow on the other I became Blind, so that I could not know a person in the same room. Now I can read the large words in your Circular; and my wife was sick from Negatives. On Thursday I called on Mr. Bowles, who had been sick about two years; yet I took only two Boxes of Negatives. Her limbs were swelled to her body. She could not do anything or go about the house. I could not prevail on him to use the Powders. On my way there I met Mr. Woodward, who is acquainted with the Powders, having used them and seen their good effect. I let him have a Box. He went to Mr. Bowles's that night, and after much persuasion got Mrs. Bowles to take one of the Powders. Last night my neighbor came in and said he had news for me—namely, that he was at Mr. Bowles's in the morning, and saw Mrs. Bowles out on the piazza at work. He was greatly surprised, on inquiry she said she took one of Spence's Positive Powders the night before; it eased all her pain, and she slept like a pig. He said he never saw two persons so elated in his life. Please send me Six Dozen more Boxes. Yours truly, A. H. KNIGHT.

WHAT DOCTORS SAY.

In the course of a large experience with the Positive and Negative Powders, I have found them almost infallible in all acute diseases, particularly Fevers of all kinds, such as the Billous Inflammatory, Typhoid, Congestion of the Lungs, Scarlet Fever, etc. I have also found them infallible in Bowel Complaints and Nervous Headache. I have also proved the Ointment recommended to be made of the Positive Powders (according to Rule the tenth) to be magical in its effects on all kinds of Sores and Erysipelas. DR. W. E. JENKS, formerly of North Adams, now of Amesbury, Mass.

One box of your Positive Powders cured David Willington of a pain in his stomach of 8 years' standing. Mrs. E. Claflin was cured by the Negative Powders of Numbness, or Palsy, of 12 years' duration. The Powders cured Mrs. H. Claflin of Neuralgia. They also cured a lady of Painful Menstruation when given up as past cure. In cases of Parturition (Child-birth), I consider them of great value. DR. J. A. WILLIAMS, Practical Midwife, East Braintree, Vt.

I myself have been afflicted with Rheumatism and Heart Disease for three years during which time I have not been able to labor. I have taken two boxes and a half of your Positive Powders. My Rheumatism is gone and the Heart Disease much relieved. DR. A. J. COREY, Great Bend, Pa.

I think there is no medicine in the world like the Positive and Negative Powders. MRS. DR. GARRISON, Newton, N. J.

In Ague and Chills I consider them unequalled. J. P. WAX, M.D., Bennett, Ill.

Your Positive and Negative Powders seem to be quite a mystery—no marked action—yet they cure. I have some patients who can't live without them, as nothing else has benefited them. C. D. R. KIRK, M.D., Fern Springs, Miss.

They are peculiarly adapted to the female constitution. DR. L. HAKES, Cicero, N. Y.

Consumption, SCROFULA AND CATARRH Cured.

Jane Worley was cured of Scrofula of 15 years standing with 4 Boxes of your Positive Powders. Three weeks, having had five Doctors before. Her ankles were swollen, and in running sores; in fact, it was all over her body.—(MARTIN WORLEY, New Petersburg, Ohio.)

Four Boxes of Positive Powders have cured a little girl of a very bad case of Scrofula.—(R. McREA, Fayetteville, N. Y.)

The daughter of Henry E. Lepper was afflicted with Scrofulous Sore Eyes for several years. Much of the time she could not bear the light, and had to be shut up in a dark room. She had taken 2 Boxes of your Positive Powders, her eyes, to all appearance, were well, and have remained so.—(ROBERT THOMAS, Osseo, Minn.)

I had running Scrofulous sores on me for 2 years, and could get no cure. I tried all the medicines I could get, but no cure or help until I took your Positive Powders. I am now about well.—(JOHN W. KENDALL, Belvidere, Ill.)

I have cured Mrs. Anna Wright of Inherited Scrofula with 3 Boxes of the Positive Powders.—(EMMA PRINGLE, Beaver Dam, Wis.)

Mother had the Catarrh in her head so bad that, when lying down, she could hear it go drip, drip, or a ringing. Your Positive Powders cured her. They have cured my Catarrh in the head also.—(MISS E. M. SHAW, Burlington, N. J.)

I have had a man from the dead with two Boxes of your Positive Powders. He is J. W. Nuttle of this place, who had what the Doctors called the Consumption. They said he could not live long. He is now well, or us, a well man.—(G. W. HALL, New Haven, Ind.)

I have been a sufferer from Dyspepsia for near 30 years of my life, and for many years had to restrict myself to the most rigid course of dieting, not having eaten a meal of hog meat, or anything that was seasoned with it, for many years. Three Boxes of the Positive Powders relieved me of all my symptoms of Dyspepsia. I now eat anything that is common without suffering any inconvenience whatever.—(REV. L. JULIAN, M.D., Branchville, Ark.)

WHAT WOMEN SAY.

A woman in this place has used the Positive Powders for Failing of the Womb, and is high in praise of them.—(Mrs. J. GILSON, Foster, Falmouth, Mass.)

My daughter, Martha, has been cured of Suppressed Menstruation by the use of the Positive Powders.—(J. COOPER, St. Johns, Ark.)

Your Positive Powders have cured me of Dropsy of the Womb of one year's standing. The tendency to Dropsy was inherited.—(MRS. EMMA MIST, Brooklyn, N. Y.)

A woman who had four Miscarriages got a box of Positive Powders of me, and they took her through her next pregnancy all right.—(O. HENRY, Sand Spring, Iowa.)

My wife is now all right in her monthly periods. As I said before, she had suffered a great deal from irregularity and Flooding. She had doctored with seven different Doctors for three years; but there is nothing as good as your Powders.—(W. H. KEMP, Smith Creek, Mich.)

Your Positive and Negative Powders have cured a case of Milk Leg of 16 years' standing; also a case of Rheumatism, a case of Falling Sickness or Fits, and a case of Dysentery.—(POWELL HALLOCK, Yorkville, Ill.)

Miss Lena Austin was taken with Stopping of the Periodicals, accompanied by great distress in the head and coldness of the limbs. She was treated with your Positive Powders, and has entirely recovered.—(ROSA L. GIBBS, Pardeeville, Wis.)

No More Headache, Neuralgia, or Rheumatism.

I have been troubled with the Neuralgia for the last 15 years, and at times have been laid up with for six weeks at a time. I have used the Positive Powders for Neuralgia and Stiff Neck Headache.—(LEBBIS G. BARRETT, White Hills, Conn.)

I have been suffering nearly 40 years with Chronic Headache, and often resorted to Chloroform to get temporary relief; but the paroxysms would return as soon as the effect of the Chloroform wore off. But after using your Positive Powders, I can say with others that they came like an angel of mercy in the night.—(MISS M. A. EAKLEY, Huntsville, Ala.)

I had a severe attack of Neuralgia last week, and I stopped it in 10 minutes with your Positive Powders.—(JACOB S. RITTER, River Ship, Ohio)

I commenced taking your Powders, I had a Spinal Complaint of nearly 30 years' standing; also Diabetes, Sclatica, Rheumatism and Erysipelas. I am now well of all. Oh, I do think them the most wonderful medicine ever given to men. While on a visit to my sister in Dover she told me that there had been almost a miracle wrought with her in a terrible case of Neuralgia with the Positive Powders. She induced me to try them myself. I did so, and with wonderful success.—(M. HUNTLEY, North Richmond, N. H.)

Negative Powders Cure Blindness, Deafness, Paralysis, Lameness, Loss of Smell, Loss of Taste, Loss of Voice.

Typhoid and Typhus Fever.

The POSITIVES cure NEURALGIA, Headache, RHEUMATISM, Pains of all kinds; DIARRHOEA, DYSENTERY, Vomiting, DYSPEPSIA, Flatulence, Worms; all FEMALE WEAKNESSES and Derangements; FEVERS, Cramps, St. VITUS'S DANCE, Spasms; all high grades of FEVER, Small Pox, Measles, Scarlatina, Erysipelas; all INFLAMMATIONS, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; CATARRH, Consumption, BRONCHITIS, Coughs, Colds, SCROFULA, NERVOUSNESS, ASTHMA, SLEEPLESSNESS, etc.

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S. S. JONES,  
EDITOR, PUBLISHER AND PROPRIETOR.  
J. R. FRANCIS, Associate Editor.

TERMS OF SUBSCRIPTION:  
One copy, one year, in advance, \$3 00  
at the end of the year, 3 50  
Three months on trial, to New Subscribers, 50

Religio-Philosophical Publishing House.  
All letters and communications should be addressed to  
S. S. JONES, Corner Fifth Avenue and Adams St., Chicago.

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CHICAGO, SATURDAY, DECEMBER 27, 1873.

## The Christian Antidote.

By a portion of the world, Christianity is looked upon as an antidote for all the ills that flesh is heir to. A man may have committed murder, theft, or any of the various grades of crime defined by our statutes, leaving on the human character a dark stain, yet Christianity is considered an antidote therefor, and when applied, is supposed to immediately eradicate all the deleterious effects that flow from all transgressions.

A teacher of a Roman Catholic School, at Warren, Michigan, in a church edifice, outraged the persons of eighteen little girls, at different times. After committing the fiendish act, he would compel each one to take a "holy candle" in her hand, and swear not to reveal the fiendish transaction to any one—not even to the priest at confession. Strange to say, his licentious practices were carried on for weeks without detection. Finally, however, through the sagacity of a little girl, his infamous habits were exposed, and, anticipating arrest, he immediately started for parts unknown. Christianity, however, is considered an antidote for the evil effects of his villainous acts.

A late number of the Montreal (Can.) *Gazette* comes to us with a full report of a dreadful poisoning case in that city. A man named Laferty, brought to his dwelling a vessel containing about half a gallon of liquid. He was attracted by its odor and taste, and, bent on a carouse, invited a number of friends and neighbors to drink with him. The invitation was gladly accepted, and some ten persons were soon engaged swallowing glass after glass of the liquor. One of the party was a boy ten years of age, named Thayer, who was supplied with a tumbler full. From all accounts, a drunken night was spent by the merry associates, and they separated to their various abodes unanxious for the morrow. But what a morrow dawned!

The first to become ill was the boy Thayer. He was attacked with vomiting and burning pains. Those who had assisted him to his doom assembled around him. Unsuspecting of their impending fates, they did what they could to relieve his frightful agony. But while so engaged the baneful poison began its terrible work in their midst. They experienced the same symptoms as the boy before them. Their fears for him were soon converted into alarm for themselves; and those who had gathered to allay his writhing pains were shortly in the throes of death. A panic spread in the neighborhood. The cries from the sufferers were horrible to listen to. Crowds gathered round the doors. For a moment the sanctity of their homesteads deterred the curious throng from entering. But diffidence could not long withstand the shrieks of pain and agonizing moans that fell upon their ears. They passed within to a scene never to be forgotten.

In a room of outrageously small proportions, the man Laferty, the unwitting author of the tragedy, lay with his wife, both at the gasp of death. Another room of equally small dimensions contained a man named Hawky and his wife, apparently dying; while in another room was a finely built young man, William Drennan, writhing in fearful agony. In another house in the yard, Mrs. Dunn, a component of the previous evening's party, was also groaning in pain. Medical assistance was soon procured, and all that professional skill could suggest and willing hands could execute was done to avert the fate of the dying ones. Antidotes were administered to all, but, unfortunately, without effect. The boy Thayer died, Hawky's wife was the next to succumb. There she lay in a miserable bunk, her husband insensible to her fate, owing to his own sufferings. The scene was beyond description. The wretched, poverty-stricken appearance of the house was sad to look upon. Here and there in the various kennels were men and women with death stamped on their faces. A priest was offering the consolations of religious faith to first one and then another. There was a rapid muttering of prayers from

both victims and spectators. Four of the sufferers died within a very few hours.

In this terrible affair Christianity steps boldly forward as an antidote to prepare them for heaven, and while the victims were suffering from the terrible effects of the poison, the priests were ready to administer the same, pretending, of course, to believe that the most salutary effects would flow therefrom.

However low in the scale of existence a man may be, however demoralized, however heinous his offences against law and order, the Christian's antidote is considered all-potent to counteract any deleterious effects. True, ministers are not always free to administer it, do not spring forth with alacrity at all times to test its saving qualities—in the case of Pertect, who killed his wife in this city, and who has been sentenced to be hung, the ministers of Joliet, where he has been confined, seem to have paid him but little attention. To Mr McLeod, Pertect said, Joliet was the most "heathenish place" he had ever been in. Only one minister had been to see him, and they had ignored all the prisoners, and made no attempt to teach them to lead upright lives. During this interview, McLeod asked him why he had not urged the conduct of his wife as an extenuating circumstance at his trial. His reply was: "The fact is, I did not believe they could convict me," adding, after thinking, "I had no idea that they would hang me. There was Peri, who killed two men, and was sent to the Penitentiary for life; there was the man who poured hot coffee down his wife's throat, and was sentenced to only sixteen years." He mentioned the names of several other murderers and their sentences, and supplemented allusion to them by the statement: "Now, I was willing to go to the Penitentiary for life, but the idea that they would hang me—sentence me to be hung—never entered my mind. I can bear that; it is terrible. They would not do it if I was not a 'nigger.'"

Had Pertect been a wealthy man, like hundreds of other murderers, the antidote that Christianity alone claims to possess, would have been presented to him in abundance; but being a burly negro, weighing two hundred and fifty pounds, and to all appearance gross and sensual, he did not attract the attention of ministers to any great extent. Notwithstanding his remarkable size and coarseness, his feelings are not so stolid but they can be acted upon, for when it was announced to him that his execution had been postponed for a few days, he instantly became unconscious, and so remained for one hour.

The antidote to crime which inheres only to Christianity, invariably is productive of great evil, for it builds up a delusive hope in the mind of the criminal. True, it is a temporary palliative in the mind of the offender, acting on his conscience as opium or morphine does on painful diseases, temporarily blunting the sensibilities, but in no case effecting a cure. This imaginary antidote is really an injury to society, an injury to the criminal, and has a worse effect on the world than the use of all the poisonous drugs extant.

Teach the offender that good conduct, self-sacrificing efforts on behalf of others, and an upright course of life, constitute the only remedy that will remove the effects of his evil deeds, and you establish within him the corner stone of reform. Tell the murderer that his sins are pardoned, and that he will immediately after death be ushered into the presence of God, pure as the purest, and you do him an incalculable evil. Immediately on awakening in the Spirit World, he realizes the fact that you have lied to him; that he is surrounded by dark influences, and then, perhaps, he becomes malignant, hateful, and animated with evil impulses, he still continues in his career of crime. As a person's power to do evil is augmented by death, if hateful and revengeful in nature, as a spirit he can do a great deal of harm.

In the Seance Room of the RELIGIO-PHILOSOPHICAL JOURNAL, there is a picture of a spirit, when inhabiting earth, he was hung in Louisville, Kentucky. Oh! what an expression of countenance—how dark and malignant! What sullen eyes—how serpent-like in their radiations! His teeth, too, seem more jagged and rough than any animal's. With his elbows resting on his knees, while his hands support his sullen head, he plots his devilish missions, and arranges his plans for future action! He seeks the haunts of the low and vile, pours upon them his sensual magnetism and incites them to deeds of violence. Hundreds of years will elapse, perhaps, before angelic influences can penetrate his dark soul and awaken him to a realizing sense of his condition.

Since the rebellion, murders—in fact crimes of all grades, have become more frequent. Thousands were sent to the Spirit World burning with revenge, only to find it there, perhaps, rendered more malignant.

Criminals should never be hung. The mischief only commences with their death. Educate them on earth. Teach them the glorious truths of Spiritualism. Animate them with a desire to do good while on earth, and then when they pass away, they will not poison the spiritual atmosphere with their presence.

## Bastian and Taylor.

At their seances, the manifestations still continue to be very fine. Last Monday night, the Brother of J. R. Francis, the Associate Editor of the JOURNAL, materialized himself, and came to him with words of cheer and encouragement.

These Seances are held regularly at our Seance rooms, each evening of the week, Saturday excepted.

WM. B. FAHNESTOCK has again located at Lancaster, Pennsylvania, where he can be addressed.

## Gerald Massey, the English Poet.

The name of the above gentleman is rapidly becoming familiar in every household. His sweet simple lyrics are read upon this side of the great waters with the same satisfaction as in his own native land.

His fame as a thinker, having extended so widely, it was very natural for him to receive numerous calls to visit America, with engagements to lecture in many of our principal cities; and we are happy to say to our readers that he is everywhere greeted with kind words and warm hearts, while his lectures are received with almost universal approbation, by those who hear them, and the press is not slow in extending the meed of praise.

The *Inter-Ocean* in speaking of this lecture said:—

His lecture was an interesting compendium of the principal events in the life of the great essayist, and was abundantly besprinkled with anecdotes illustrative of the quaint humor, the rollicking, mirthful disposition, and the tender heart and genial qualities of his Mr. Massey's lecture consisted, in great part, of such citations from the works of Lamb and of such anecdotes that have been told of him as would give his audience the best insight into the life he lived, and the strange blending of diverse mental traits that made him the man he was; and the speaker joined his quotations with thoughts of his own so pleasing and so simply clothed in language as to make the whole a very enjoyable lecture.

After defining wit and humor, the speaker said that in the writings of Charles Lamb we find these qualities exquisitely blended. He is the most unique of English humorists. His writings are to the literary epicure what wild fowl are to the dainty palate. There was about them a flavor of originality, an appetizing quaintness, a touch of nature unrestrained, that can be found in the works of no other writer of his class. Prefacing his narration with the remark that the best clue to Lamb's character could be found in his life, the lecturer told of his obscure birth, the struggles of his early years, and his long fight with poverty, of the acquaintance which he formed with Coleridge when he was only seven, and the ties of friendship that existed between them during their lives. They were not, however, entirely in mental accord, for in many ways their characters were very different, and Lamb often regretted Coleridge's largeness of grasp and smallness of grip, that made his plans so vast, and his realizations, oftentimes, so insignificant. He told of the madness hereditary in Lamb's family, that clouded the whole of his life, that brought his mother to a tragic death at the hand of his frenzied sister Mary, that darkened his own mind for a time and made him the inmate of a madhouse; that burdened him with the care of the family at the age of 21. All through his life he chose to offer himself as a sacrifice for his poor sister, and he abjured society that he might be near her to cheer her as well as he could under her great affliction.

At 17 years of age he secured a clerkship in the East India house. Many have regretted that Lamb was compelled to follow the routine of commercial life. But in his day he could not have earned a living by literary labors alone, Hazlitt, who wrote with ten times his facility could hardly subsist on the earnings of his pen. He sometimes kicked against the drudgery of his life, but it was best for him and for his fame that he had to work as he did. The literary result is that he has given his best thoughts in the most compressed form.

After he had retired on a pension of £400 a year, he often made merry over his old position. Accustomed to a life of toil, he could not easily adapt himself to the leisure that was thrust upon him. He never was happier than when his time was less his own.

He was a creature of London's own making. His nature had struck deep roots among the bricks of that old Babylon. He loved its very smoke, and never breathed so freely as in its streets, and the din of its business was music in his ears. He once said to Wordsworth that mountains were pleasant things to look at, but houses and streets were the proper places for people to live in. It was a peculiarity of his that all of his finest traits, delicate and beautiful as they were, had no rooting in external nature. He could keep his nature fresh and green in the streets of London.

Lamb did not blunder into his best witticisms. He had a natural tendency to bring to remembrance forgotten things of the past, and to present them in a ludicrous aspect. The finest humor often flashes out of the deepest sadness; and so it was in Lamb's case. He coined his heart for jests. There was always some merry devil looking at him and making him laugh. His stammering also gave zest to his fun, as it kept the hearer on tip-toe of expectancy until the point came out. A good deal of his humor dealt with homely subjects. He was the good Samaritan to all kinds of roadside themes. He loved to stop and minister the quaintest kind of comfort to all kinds of things that other authors would not stop to look at. His humor can not be shown apart from his character. One must know the man to thoroughly appreciate his writings. And his humor is not of the kind to be bandied about in public places, but it is to be justly chuckled over by one's own friends, and in company with a few friends. He was no great teacher of his time; he lifted up no political banner; but he was one of the most lovable, hearty, good fellows that ever lived, and in his works he has left us a perennial source of pleasure.

Having listened to Mr. Massey's lecture with deep interest we endorse the foregoing extract from the *Inter-Ocean* as substantially correct. The daily *Tribune* gave a similar report of the lecture and concluded by saying, "His Spiritualistic leanings were expressed in an occasional remark dropped half unconsciously."

Mr. Massey gave us a fraternal call, during which he entered into a free-and-easy conversation upon the *Philosophy of Life—Spiritualism*, as we understand it. He frankly avows his knowledge of spirit-communion and the fallacies of old theology.

He is a gentleman of deep research—a scholar that will live to make his mark upon the page of time. He is now preparing a work for publication. It will be the result of long years of patient research. He will trace religious ideas back to their origin in the barbarous ages—to an era in the world's infancy, to Africa—perhaps the cradle will be found in upper Egypt in a crypt. He did not say so. But he did express himself as quite sure that, Africa and not Hindostan, nor any part of Asia, was the birthplace of the original ideas upon which the great religious Pantheon—a myth of the past and present was erected.

It is encouraging to liberal-minded people—Spiritualists especially, to know that the

world has so far advanced in liberal thought that a gentleman's outspoken Spiritualistic sentiments, and open opposition to the dogmas of a mythological system of religion, under whatever phase it may present itself, is nightly greeted with large houses of the best minds and clearest thinkers of the age, and that the secular press tenders him the meed of praise universally.

The following we clip from the *Daily Graphic*, New York:

GERALD MASSEY IN PHILADELPHIA.

On Tuesday evening, Gerald Massey lectured in the Horticultural Hall, on "Thomas Hood," and captivated a large audience with his delineation of this great master of wit and pathos, the gloss of whose genius, as Mr. Massey said, showed up poems with one end of it, and puns with the other. As in the treatment of "Lamb," Mr. Massey's art is to paint a complete portrait of the man, with all the changing lights and shadows of his mental moods.

The early part of the lecture was all a sparkle with original puns and other "ticklish terms," and when the audience were almost tired with laughing, they suddenly found themselves "hoodwinked" into tears. Mr. Massey claimed for Hood that he gave that moral tone to modern wit which, as it were, Christianizes it, makes it remember, in the quaint language of George Herbert, that if "man be formed in the image of God, the poor man wears Christ's stamp also."

Describing the nature of Hood's wit, the lecturer said, that in the midst of the merriest mood, the quick ear will detect something strangely arresting in the tone of the voice, like that sharp, sudden note of the nightingale which comes piercing through all her merry ecstasy and brings the moisture into one's eyes in a moment. You look around and see the smile on the wit's face, but you feel that he has just dropped a tear within. It was a specialty of Hood's to make wit pathetic, and cause you to cry over a quibble. Even the cramp becomes comic if Hood has it. He writes with his hand all a tremble; writes the "Crooked Autograph of Pain," and then appears to be struck with his own writhings of sufferings thus rendered visible, they look so ludicrous. So he laughs when he should cry, and sets all the world laughing, too.

He kept up the comedy with great success—his coughing and fits of blood-spitting looking like the results of excessive laughter. He lived, and laughed for his living, with Death in sight for years. Indeed, some of his grim jokes look as though he had poked the bony skeleton in the lean ribs with them when it drew nearer to him than usual; and they were grotesquely ticklesome enough to delay the uplifted hand and make Death himself pass by with a broader grin than ever. Never did an audience listen with deeper interest, or leave with more hearty expression of delight.

Mr. Massey delivered his famous lecture on "Why Does Not God Kill the Devil," before the Philosophical Society, on Monday evening, to an immense audience, which we shall speak of in our next issue.

## A Benevolent Request.

The Dubuque (Iowa) *Times* says, "Mr. Burt, agent of the Paine Memorial Fund, Boston, who recently visited San Jose, Cal., to dispose of the valuable property donated by Mr. Lick for the erection of the Paine Hall—D. R. Burt, Esq., of Dunleith, returned on Friday from California, where he had been to see the 'Lick' property which has been donated for the building of Paine Hall, in Boston, where the INVESTIGATOR is to be published. He sold the property for \$20,000 in gold, and the draft for that amount was sent to S. P. Mendum, the publisher of the INVESTIGATOR, who is one of the Trustees of the Fund. The Memorial Building Fund now amounts to about \$30,000, and the building will be commenced next year."

The wealthy man who makes bequests to aid in educating the people, will find no cause to regret it on entering spirit-life. If we are correctly informed, millions of souls on passing to the higher life, feel deeply depressed in spirit when they behold the use their long years of accumulations are put to, as soon as they fall into the hands of improvident heirs.

How much better it would be for men of large means, to dispose of it in their lifetime in a manner to be a sure and certain measure for dispensing light and knowledge to their fellow-man. No better use could be made of large accumulations than endowing a publishing house for the specific purpose of sending out books, magazines and newspapers free to hundreds of thousands of mentally hungry souls, who are too poor to buy for themselves.

We have before alluded to this subject as of vast importance, and that any bequests that any one is disposed to make for such a purpose, in our name will be most faithfully executed, to the exact intent and order of the donor. One benevolent person has advised us that he has already made such a bequest of several thousand dollars, constituting us the trustee with discretionary powers. We most sincerely promise him that when he shall pass to the higher-life, he will have no cause to regret having placed such confidence in us. No mortal or spirit can with truth say that we have ever in our long years of a busy business life, been recreant to any trust confided to us. We care not whether such a trust be discretionary or for specific enterprises, both will be considered equally sacred, and the execution of the same will be for the benefit of humanity. We would that some one would provide for issuing a million, more or less, copies of the *LITTLE BOOK* free to every child who should apply for them from month to month. There are hundreds of thousands that would be glad to receive the RELIGIO-PHILOSOPHICAL JOURNAL, but are too poor to pay for it. A fund for sending it free to all who might apply for it, would speak well for our cause. Millions are donated for the promulgation of church dogmas every year. Who else shall we hear from, that feels to aid in spreading broadcast the glorious truths of spirit-communion? One noble man has bequeathed \$20,000 to aid in building a Paine Hall, in Boston, in which the BOSTON INVESTIGATOR is to be published. That noble soul has made that veteran liberalist, J. P. Mendum, the veteran proprietor of the IN-

VESTIGATOR, the trustee for dispensing the same.

If so much is being done to build up liberal principles with *immortality ignored*, how much more should be done by those who believe that they will *forever live on* and see the benefit of their works or regret that they have left undone a great work that was in their power to have done.

## A New Proposition—Only Twenty-Five Cents for Three Months.

For the purpose of placing the RELIGIO-PHILOSOPHICAL JOURNAL in the hands of thousands of liberal-minded people who have for years stood aloof from Spiritualism, and never taken a Spiritual paper on account of the *free-love infamy* which has, in their minds, tainted everything appertaining to Spiritualism, we propose to send the JOURNAL for three months to new subscribers for the nominal sum of TWENTY FIVE CENTS.

This is just *one-half* of the cost of the pure white paper on which it is printed. At the end of that time the paper will be discontinued unless renewed, as that will give ample time for such subscribers to determine the fact that neither this paper nor the great mass of Spiritualists favor, in the *least degree*, the so-called "social freedom infamy," which has so unjustly brought reproach upon Spiritualism.

This proposition will stand good for a *short time only*; due notice of its withdrawal will be given through the columns of the paper.

We trust that all true Spiritualists who are already familiar with the JOURNAL will exert themselves to place the same in the hands of their neighbors.

By a day's effort each old subscriber can procure from ten to one hundred trial subscribers. How many will engage in this good work? No one will deny that Spiritualism is now passing through a most trying ordeal. We are making history. Our *Philosophy in its purity*, certainly should be placed before the people, and now is the time for all to work to that end.

We hope to place the JOURNAL in the hands of twenty thousand liberal-minded people, who have never before taken a Spiritual paper, by the middle of January. Pass in the names of subscribers, friends, and we will guarantee that you and new subscribers will say that the RELIGIO-PHILOSOPHICAL JOURNAL is every way a most acceptable, and valuable exponent of true Spiritualism.

## Woodhull Meeting at Jackson, Mich.

[Special Dispatch.]

JACKSON, Mich., Dec. 14.—About the only business transacted by the Spiritualists' convention to-day, was the adoption of resolutions and the election of officers. The resolutions renew devotion to the cause of Spiritualism, and recommend organized efforts on the part of liberalists, regardless of all minor differences; that the agitation in the religious, political, social, and commercial worlds, show that our institutions are rotten; that perfect freedom is united with justice; advocating the abrogation of the man-made marriage laws, leaving the sexes to seek association according to the laws of nature; that the claim of any Spiritualist to distinguishable purity, by resolution in convention, is a despicable shift, Phariseism, and cowardice; that to talk of social reform, or proper generation, requires philosophical attention, as being more important than regeneration; condemning the recent course of the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, and stigmatizing it as unworthy of support, and recommending *Our Age*, of Battle Creek, to the kind regards of believers.

Much debate arose on the free-love resolution, a strong antagonism being developed. The previous question was moved, and the resolution rushed through.

The mass of Jackson Spiritualists are conservative, and do not side with the radical convention. Mrs. Woodhull's ultra sentiments are disclaimed by them.

On to-morrow there will be speaking by various lights, and a lecture on socialism by Mrs. Woodhull in the evening.

The Association of Spiritualists of Northern Illinois, at Elgin, sent greeting and good wishes for radicalism; answer that the banner of individual sovereignty is in the ascendant.

We clip the foregoing from the Chicago *Sunday Times*.

Our readers are aware that the so-called Michigan State Convention is officered by Woodhullites, and that the great mass of Spiritualists, out of self respect, stand entirely aloof from the convention. The same is true in regard to the Northern Illinois Association of Spiritualists. Hence the protests by the Spiritualists of Elgin and vicinity.

Their resolutions against the RELIGIO-PHILOSOPHICAL JOURNAL will remind our old readers of the fact that some six or seven years ago the same class that are now organized as "Social Freedomites" led by one J. S. Loveland and W. F. Jamieson who is now Secretary of the "Dikakka" organization, at a little remote town, held a meeting composed of a single handful (professing to represent the Spiritualists of Illinois), also resolved against the JOURNAL and recommended the *Universe* to the patronage and support of the Spiritualists generally.

Our readers will also remember that the result of the whole matter was that the Spiritualists were thoroughly disgusted with such resolves, and the resolvers have ever since remained in oblivion so far as patronage was concerned. Loveland ran away to California with another man's wife, leaving his own wife and little children to the charity of the public, Jamieson has wandered up and down, sometimes donning a long woman's apparel of the *social freedom* caste to gain access to Mrs. Ferris' seances from which he was kicked out, until at last he rests himself in the embrace of the free-lovers, and champions the cause of Moses-Woodhullism, with a standing proposal to establish by proof, that it is the corner stone of Spiritualism and always has been.

This is the class of people that resolve, discuss and *cuss* the JOURNAL.

The result of the former resolutions against the JOURNAL was the accession of many thousand new subscribers for it, and the immediate death of the *Universe*, the paper



that they recommended, and the Illinois Association of Spiritualists has never been heard from since! Smothered to death in the embrace of free-lovers.

We tender our thanks to the Jackson "Diaka" meeting for their timely resolves against the JOURNAL, and accept them as an earnest of a rich harvest of subscribers from Michigan.

Inasmuch as all Moses-Woodhullite meetings are under no obligations to us, nor we to them, all such resolutions are purely gratuitous on their part, and it would be unkind in us not to return our thanks and express our gratitude for such marked attention!

#### Contents of Little Bouquet for January, 1874.

Little Nellie Ingraham, by F. Jay R.; Negro Superstition; Mother at Home; The Angel, by Hans Christian Andersen; Forgotten; Aim at Moral Beauty; Household Angels; A Strange Incident; The Two Kirja Brides, (illustration); The Angel, by A. E. Persons; A Specimen of Spanish Cruelty; Crime and its Reward, by A. Benton; A Woman's Story; Angels See You; Premonitions, by Thomas Brevior; Quiet Goodness, by J. R. Lowell; The Spirit World; Spirit Advice; The Castle Builder, by Longfellow; Ready Obedience; Miss Lottie Fowler's Mediumship, from Our Correspondent in England; Sing to Me; She Could be Trusted, from Church Union; Little Bouquet, by Mrs. A. H. Adams; The Indian, by Henry Launt; Stories About Animals, by Justin Wright; Noble Conduct of a Dog; Pins; Deaf Mutes and Indians, from Our Philadelphia Correspondent; The Boy Who Eats Rats; A Child Bride, from *Chamois Leader*; Throwing Stones, by Henry T. Child, M. D.; How Other Babies Live; For Little Folks; The Street Sweeper, (illustration); Free Food for Young Men, by H. A. Harvey; How Shepherd Dogs are Trained; Our Prairie Girls; My Pet Pigeon, from *Le Messenger of Liege*; The Magpies, (illustration); Blowing Bubbles, by Malcolm Taylor; Danger Island; A Pleasing Incident, by Louisa M. Alcott; Our Girls; Our Home-Circle Varieties; Living Molecular Atoms; Return of Those He Murdered; Abject Poverty; Beautiful Thoughts in Poetry; An Interesting Sight; Deal Gently with the Little Ones and Violet Light.

We are sure that the January number of the LITTLE BOUQUET will prove highly interesting to those who peruse its pages. Those who have not already subscribed for it, should do so at once, or send for a specimen copy; price fifteen cents. Address LITTLE BOUQUET, Chicago, Illinois.

#### "I was in Prison and ye come unto me."

Thousands of good men and women can visit the poor convict in his prison cell through the columns of the RELIGIO-PHILOSOPHICAL JOURNAL. It is the prisoner's friend. It points him to the endless ages of eternity, and teaches him that however low upon a plane of development he may be, he can hasten his ascent upwards by good and noble resolutions, well executed—that the attitude of an arch-angel is within his reach in the great future; that misery will flee from him in the same ratio that he learns to, and does, do good deeds toward his fellow man.

Misery is the result of crime, which is the legitimate offspring of ignorance. No one, fully knowing and always practicing that which he knows of the Philosophy of Life, will be guilty of crime. To teach so much as we know of that Philosophy, in the JOURNAL, is our mission.

Religious sects vie with each other in raising funds to send to foreign countries to convert the heathen. A few Spiritualists (and we wish there were many more of them) think of the poor, crippled souls in prison.

Brother John P. Harter, of St. Louis, sends to the Prison-fund three dollars. Ten convicts, at least, will get the reading of the RELIGIO-PHILOSOPHICAL JOURNAL, by reason of that man's generosity.

Who will be inspired next to follow his example? We will report.

#### The Little Bouquet Orphan's Fund.

This fund we propose to use for sending the little gem of beauty to orphans in as many different families as the donations will pay for.

Amount previously acknowledged.....\$22 20  
J. W. Bird, Cadiz, Ind.,..... 1.00  
Mrs. M. Alexander, Gallipolis, O.,..... 1.00  
E. Talmadge, Addison, N. Y.,..... 37  
Who will next be inspired to a similar deed of noble charity. We shall report.

JOHN MAXCY of Buff Point, N. Y., a successful healing medium, writing, says the Spiritualists of Pen-Yan steer clear of the free-love infamy.

#### Letters of Fellowship.

The RELIGIO-PHILOSOPHICAL SOCIETY on the 12th day of December 1873, granted a letter of fellowship, to Bro. S. Bates of St. Ansgar, Iowa., and to sister A. P. Brown of St. Johnsbury Center, Vermont, authorizing each to solemnize marriages in accordance with law.

#### The Popular Science Monthly.

Each number of this scientific publication is worth its weight in gold. We can not speak high enough in its praise. Terms \$5 per annum, or fifty cents per copy. D. Appleton & Co., publishers, N. Y.

ST. CLAIR.—Some one writing, says that he don't get the JOURNAL, and about a post-office money order, don't give name. Please do so.

#### The Lyceum.

THE LYCEUM is the name of a very neatly executed and well filled eight page monthly newspaper, published at Toledo, Ohio, by P. H. Baleson, G. W. Kates, of Cincinnati, Conductor of the Children's Progressive Department. The publisher says:

THE LYCEUM will be, what its name indicates, a place for the discussion, in a liberal spirit, of every question of importance to the rising generation. All sides of every question will be welcomed, if their advocates will write short articles, to the point, and free from abuse. The editor desires to occupy the position of moderator, and see that, while each has an opportunity to be heard, and all may attack each other's sentiments with whatever skill and force they can command, no one shall be allowed to impugn another's motives, nor indulge in any phase of that personality which wounds and irritates, while it neither convicts nor converts.

Bro. Kates says in his department; THE LITTLE BOUQUET is a beautiful, highly interesting and instructive monthly periodical, for the assistance and advocacy of the Lyceum cause, published by S. S. Jones, Chicago, Ill. Too much praise can hardly be bestowed upon it. It is far from any intention of THE LYCEUM to injure; the LITTLE BOUQUET, in the least; but instead, it is our design to be a co-worker and to assist its noble efforts in growing and culturing the Spiritualistic army of the coming generation.

We assure you THE LYCEUM intends to work. We ask to alternate in your lyceums and homes, friends, with the LITTLE BOUQUET. You can not afford to do without either.

One of the most interesting features, one of most anxious expectations, one of the most happy realizations, of the lyceum member, is to receive a paper published in their interests. Punctuality of attendance would be a realized consequence of weekly visits from us to contemporaries. Diversity is a law of desire among children. Two, or even four, papers or periodicals, appearing alternately during the month, will awaken more desire for their procurement than the same number of issues of only one of the papers or periodicals. Do not fail, then, to subscribe for both THE LYCEUM and the LITTLE BOUQUET.

We most cheerfully extend the right hand of fellowship to this new candidate for public patronage, and bid it a hearty good speed.

It is all important that the children have something better presented to them as food for their minds, than the dry husks of old theology.

We hope our friends will meet with such encouragement as will enable them to do good with the publication of THE LYCEUM from month to month until it shall become a permanent institution.

Terms seventy-five cents per annum.

#### Massey's Lecture on Jesus.

Gerald Massey, the distinguished English Poet, lectured on Sunday evening, Dec. 14th, at the West Side Opera House, under the auspices of the Free Religious Society of Chicago, taking for his subject, "Jesus." His address was eloquent throughout, eliciting at times the warmest applause, for it scintillated with a rich vein of Spiritualism, and of course, was in every way truthful. In a concise manner, he reviewed the history of this remarkable personage, presenting the only reasonable views in regard to his origin,—that Mary might have been entranced at the time of conception, thus infusing a divine spirituality in his nature, that made him the best medium that ever lived. Mr. Massey carefully followed his footsteps in history, and criticised in a careful manner his own utterances and the statement of others in reference to him, drawing therefrom the conclusion that he did not possess God-like qualities, as he cried on the cross, "My God, why hast thou forsaken me," maintaining that if he had omnipotent power, he would not have submitted to have been so cruelly tortured.

#### My Love.

Gerald Massey, whose eloquence is fascinating our people, gives expression to the following beautiful lines, on "My Love:"

No jeweled beauty is my love,  
Yet in her earnest face  
There's such a world of tenderness,  
She needs no other grace.  
Her smiles and voice around my life  
In light and music twine,  
And dear, oh, very dear to me  
Is this sweet love of mine!

Oh joy! to know there's one fond heart  
Beats ever true to me;  
It sets mine leaping like a lyre,  
In sweetest melody.  
My soul upspringing, a deity!  
To hear her voice divine,  
And dear, oh, very dear to me  
Is this sweet love of mine!

If ever I have sighed for wealth,  
'T was all for her, I trow;  
And if I win Fame's victor-wreath,  
I'll twine it on her brow.  
There may be forms more beautiful,  
And souls of sunnier shine,  
But none, oh, none so dear to me  
As this sweet love of mine!

#### Fraternal Calls.

Prof. Shaw, late of Iowa, and Dr. S. A. Thomas, of Ind., gave us fraternal calls on the eleventh inst. Both are in good health, and both are battling in the cause of pure and unadulterated Spiritualism. Such only receive calls by Spiritualists to lecture now-a-days. Bro. Thomas was on a flying business trip to this city. Bro. Shaw was enroute from Wisconsin, where he has been filling engagements, to the Elgin meeting—from there he goes to Toledo to fill an engagement for a course of lectures. Dr. Thomas' address is Penville, Ind.

The RELIGIO-PHILOSOPHICAL JOURNAL, to our mind, has improved of late. It most em-

phatically opposes Mrs. Woodhull and her free-love doctrines, and boldly denounces the effort to identify them with Spiritualism. The JOURNAL is a good exponent of that peculiarism, and as such is recommended to believers and investigators in the Harmonical Philosophy. \$3 per year. S. S. Jones, publisher, Chicago, Ill.—*Pleasanton, Observer, Kan., Dec. 6th, 1873.*

#### Press Comment on New Books.

THE MYSTERY OF EDWIN DROOD.—This mysterious personage is now no longer a mystery, but the manner in which the last, and one of Dickens' greatest works has been completed since the death of the author, is a greater mystery. Whatever the truth may be, concerning the authorship of the larger portion of the work, the fact that it is so thoroughly in Dickens' style, as to almost defy criticism, is admitted by many of our ablest critics. Consequently the work is being universally read. —*Toledo Sunday Journal.*

JESUS OF NAZARETH; or a True History of the Man called Jesus Christ. Given through the mediumship of Alexander Smyth, Chicago. RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. "We have no very especial comment to offer upon this book, which is in keeping with most of the matter that emanates from the Modern Spiritualism—atheistic and sacrilegious. In this book Jesus is made out to be a founding—the son of 'Herod and the Sybil!' Judas turns out to be a much better person than represented in the Bible. Paul was an arrant knave, etc. The book is handsomely printed, containing 356 pages."—*New Church Independent.*

We have received through the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, the October number, which closes the first volume of *Britannia's Quarterly Journal*. The magazine is an exponent of spiritual science, and, judging from this specimen, is ably edited. With much other matter, this number contains an interesting biographical sketch and a fine portrait of the remarkable spirit medium, D. D. Home."—*Chicago Evening Post.*

#### Quarterly Meeting.

The Central New York Association of Spiritualists will hold their next Quarterly Meeting at New Berlin, Chenango Co., on the 10th and 11th, of Jan. 1874.

A. E. Simmons of Woodstock, Vt., and Mrs. S. A. Byrnes, of Wollaston Hights, Mass., will be the principle speakers.

A cordial invitation is given to all, and we hope the society will give a full attendance, as an unusually interesting convention is anticipated.

Board for all will be procured on reasonable terms.

WM. H. HICKS, Pres't.  
EVA L. HUESTED, Sec'y.

#### Little Bouquet.

We have received several letters of inquiry from six months' subscribers to the LITTLE BOUQUET, saying that they had not seen it since the sixth number.

We do not send it longer than it is paid for. We can not afford to do so. We must insist upon advance pay, even if it be in fifty-cent instalments.

We will receive renewals or new subscriptions at the same rate as if paid a full year at a time.

We hope our friends everywhere will aid in circulating it among the children. It is the pioneer missionary for our Philosophy among the youth of the present age.

Address, LITTLE BOUQUET, Chicago, Illinois.

☞ Try it as a Christmas Present.

Mrs. MARIA M. KING writes: "When you are again asked for the names of lecturers who do not, and never have, sympathized with with Free-lovism, please place my name on the list, for I hope to devote some of my time in the future to lecturing. I am not much known as a lecturer, but I feel that I have something to say to the people in that way, in the interest of what I term true Spiritualism."

LITTLE BOUQUET.—Never fail to send for missing numbers if you fail to get them before the middle of the month of which they bear date. We always send missing numbers free. Please, friends, send for the little gem of beauty for your children, it costs only \$1.50 a year. Address LITTLE BOUQUET, Chicago, Ill.

HUDSON TUTTLE, one of the most profound thinkers of the age, many of whose works have been translated into German, will lecture before the Spiritualists of Toledo, Ohio, the first two Sundays of January.

Wm. Searles writes about the JOURNAL and about wanting it sent to another post office, and don't give name of his post office. Please write and do so and tell what you want.

Mrs. M. HALLEN, of Savanah, Mo., as well as many others, has our thanks for special efforts to get subscribers for the LITTLE BOUQUET.

Mrs. E. A. Blair, Spirit Artist—we have a letter for you but do not know where to address you. Please inform and it shall be speedily forwarded to you.

ACKNOWLEDGMENT.—We are in receipt of the report of the Secretary of the Interior. The document contains much useful information. His Hon. C. Delano has our thanks.

TWENTY-FIVE CENTS pays for the RELIGIO-PHILOSOPHICAL JOURNAL for three months, for new trial subscribers. Please send in the subscriptions.

Mrs. M. J. WILCOXSEN is still laboring with great success in Colorado. Though in feeble health, her lectures are brilliant with gems of thought, and command great attention.

#### Gratitude for Cure—Performed by Spirit-Power.

John. P. Horton, General Western Passenger Agent of the Atlantic & Great Western Railway, writing to us from St. Louis, says:

"Please convey our regards to Mrs. A. H. Robinson, and say to her that our little daughter's health has been excellent ever since she treated her, about a year ago, for chills and general debility. She was always very puny previous to that, but now, thanks to

Mrs. Robinson, and her Spirit Guides, she is the very picture of good health.

Yours very truly,  
JOHN P. HORTON.

B. A. Bragg, Esq., of Houston, Texas, a patient of Mrs. Robinson's, who had been very bad off with a chronic disease of the kidneys, spleen and liver, and an alkaloid condition of the blood, in his report to her says:

My health is constantly improving. I have gained about twenty pounds in twenty days, which makes me hale, hearty and happy. Enclosed you will find two dollars, post office order for new magnetized papers. How many boxes of Mrs. Robinson's hair-restorer will you send me for twenty dollars, as I have some friends that would like to try it.

#### Anti-Fashion Convention.

In view of the alarming indifference of women to the pressing demands of the hour, and believing it the result of the absorption by fashions of dress, which are destructive to physical health, mental vigor, and moral power, and being convinced that she cannot make a successful demand for the full equality which nature bestowed, but man has denied her, until she accumulates power by the use of that now within reach, and hoping by discussion and concert of action, to encourage some to the adoption of a natural system of dress, one comporting with all the duties of woman, we invite all lovers of truth to meet in convention in Plum street Hall, Vineland, N. J., on Tuesday and Wednesday, January 20th and 21st, 1874.

As an important aid in the work proposed, we respectfully urge that every woman who can, will come to the convention in such style of costume as best expresses her thought of a Rational Dress for Women.

MARY E. TILLOTSON, LUCY S. WILCOX, M. D. SUSAN P. FOWLER, ELLEN DICKINSON, OLIVIA F. SHEPARD, A. W. M. BARTLETT, M. D. Friends desiring intertainment, will please write to either of the above.

Names of speakers to be duly announced.

#### Joliet Meeting.

ED. JOURNAL.—I attended the meeting at Joliet, and can say that I have been well pleased. It was pretty well attended, but true enough, not near so well as it ought to have been. But I feel that in the past, many have had cause to stay from such meetings on account of the occurrence of many things that were distasteful and might as well have been avoided—too little order, too much want of decorum, too great propensity to draw in foreign subjects, too much show of inharmonious. From such causes I confess that I have attended such meetings, but a very little for a long time. I had hoped for better things, and waited, for I have not the power to work in public and make matters as they should be. But this time I ventured out, feeling from what I had seen in the papers, that a better time was coming among the Spiritualists, and I believe it to be so.

The active Spiritualists of Joliet and vicinity I hear, are very few indeed. For their numbers they have done nobly, and with few such meetings as this their numbers will rapidly increase. Mr. Wilson gave some most excellent tests of spirit presence. Such proofs will attract attention, and will at last produce conviction with all who seek for truth wherever it may be found, and sometimes, perhaps, with those who think it can only be found in the old books of science, or within the confines of the church. Speaking of the church reminds me to say that, if I were to make any criticism at all on this meeting, it would be as to the harshness of the assaults made upon the church by some of the speakers. This, in my opinion, is one of the old cures, and not yet abandoned, as it should be. According to the Spiritual philosophy, as I understand it, a Churchman is such because he has been born to it, and so educated and trained. He should, then, be approached with kindness, reason and persuasion—not with epithets, invectives and ridicule. He should be drawn out—not driven out. The truth should come to him as the warm sun to the traveler in his cloak (according to the fable), and not as a shivering storm. Change places, and you can see how it is, or how it would be.

Mrs. Parry won golden opinions for herself. She has the interesting faculty of saying the things that are agreeable, and not the disagreeable. All are delighted with what she says. People are not kept on the *qui vive* to find what to accept and what to throw away, as they too often are by some of the Spiritual speakers. The most common eulogy I have heard is, "She must come again."

Joliet, Ill. OBSERVER.

#### New Publications.

VIVID TRUTH, by A. B. CHURCH.—Mr. Church has been a close and careful student, and feeling the want of a small convenient work showing in a brief and concise form certain historical facts, he has attempted the same in a little work entitled "Vivid Truths." We can give no better idea of the contents than by quoting from the author as follows:

1st. I show from history, commencing as far back as we have it, the religions of nations, the similarity of belief in God, Saviour, etc., including the speculations of noted characters, to 1873.

2d. That all the essentials of Christianity were in existence for ages before the time assigned as the birth of Jesus Christ, giving unanswerable proof, as also the heresies that existed at the same time.

3d. The silence of all noted historians respecting Christ for the first 100 years, with no allusion to the New Testament story for the basis of the faith of the first Fathers of the Church—viz., St. Barnabas, St. Clement, St. Hermes, St. Ignatius and St. Polycarp.

4th. The acts of the different Church councils, from A. D. 47, to A. D. 1550—17 in all, and some, horrible beyond conception.

5th. That A. D., as now existing, never had its origin from Christ, or his birth, being unknown for over 500 years after that time, and how it came to be.

6th. That a "lamb" was the emblem of worship for over 600 years after A. D. 1, as now called. The form of a man being substituted for Jesus Christ by Church authority.

7th. Many astonishing items condensed from Mosheim's Church History, and others—of folly gone to seed—of corruption in the Church, and its power so great, that the wise and good were compelled into silence to save their lives, for even Satan was worshipped, and some went naked, claiming to be the "true disciples of Christ, and the naked truth."

8th. The consoling, beautiful idea, that an Infinite life, mind and power at some time made the world—all Infinite things, such being the cause of finite life, mind and power, and all finite things, they being continued in the order of the Infinite to an Infinite extent.

This work is for sale at the office of this paper, or by Mr. Church at Columbus, Ind.—Price 50 cts.

## Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 634 Race St., Philadelphia.

#### The Bagonaps and the Signonaps—A Story of the Olden Times—by Aristotle.

Two thousand years ago, when I lived on earth in the form, I spent some months among a very singular people who lived on an island in the Mediterranean sea. They were subject to very peculiar accidents, owing to a brittle condition of the bones of their lower extremities, and it was very common for them to break these bones and fall in the street. There were two societies formed among them under the euphonious titles of "The Bagonaps" which, in modern language signifies "right leggers," and "The Signonaps," which means "left leggers." These societies had their members on the streets all the time, and if a person fell, they would run at once to assist them; and the first they always did, was to examine them and see which limb was broken. If a Bagonap, or right legger found a person whose left leg was broken, they ran away and left them, saying that was none of their business, and the person was left lying, until a Signonap, or left legger came along, who would immediately make the necessary arrangements, for carrying them to the proper hospitals, where they would be carefully and faithfully attended by members of their own particular order.

These societies were very antagonistic to each other; each one considered the other's business as "a side issue," never under any circumstances to be entertained by them, as it would bring their cause into disrepute.

During my sojourn with these people, I witnessed many instances of great kindness on the part of each of these societies, toward those who came within their own particular sphere of action, and I could not fail to notice the scrupulous care with which they avoided each other.

It may be surprising to the inhabitants of earth to-day, who must have long since outgrown all such things, to know that the members of these societies indulged in the most bitter and slanderous remarks about each other, and I noticed that those who were the most earnest and prominent in good works, were made more particularly the targets of those who delighted in these low slanders.

On one occasion I saw a man who had fallen and broken both legs. Here was a dilemma; what to do, they did not know, for although a member from each society happened to be there very soon, and were ready to render all the assistance that their side required, they could not possibly tell what to do with the other. If the poor man was taken to a Bagonap hospital, he could only have his right limb set, and the other might cause his death unless it was attended to. The same was true of the Signonaps. Seeing the dilemma in which they were placed, and having become somewhat acquainted with their language and institutions, I ventured to advise them: Said I, my friends, it is a bad thing to have one leg broken, but more than twice as bad to have two. This man will die unless he is attended to very promptly. I suggest that you get a proper bed to carry him on, one that has not been used by either of your societies, and then two Bagonaps and two Signonaps go up each side of the poor man, lift him upon it, then each society keeping to its proper side, you should carry him to my house, which is about half way between your hospitals, and send for one of each of your surgeons so that the man may be promptly and properly attended to.

They were pleased with my suggestions. I found them as I have found all sectarians, when I could get down into their very souls, to be good men. When we got him to my home, seeing that the right limb was very seriously injured, we sent for a Bagonap surgeon who set this, and soon after, I had the satisfaction of seeing a Signonap do up the other limb in the same careful manner. Under the care of these, with what little assistance I could render, the patient soon recovered. Being an intelligent man, we had numerous conversations during his confinement, and as we became acquainted with prominent persons belonging to each society, we found that they were most excellent men, and although very antagonistic in the feeling, yet their objects were very similar. We learned that one of their rules was never to speak with one another.

On deliberate consultation with the patient, we concluded to speak to some from each society. I told them that I had noticed them for a long time, and watched them closely, and I was certain that there was no real difference in their motives or their labors. At first they could not think this was so, being blinded by prejudice; but as I became more familiar with them, and the first shock of my statement passed away, they invited me to one of their public meetings, and permitted me to speak. I was very cautious, and even the little I did say, which was of a general character, awakened some opposition. After a time an old Bagonap, for it was in this society that I had been admitted, who had been listening to the opposing remarks of some of the younger members, arose, and in a very dignified and impressive manner, said, "Brethren, here is a stranger to us, a foreigner who has come to visit our island, and see our institution. He has given us the result of his observations, and made certain suggestions to us. You may remember that one of our ancient philosophers has told us that, 'One of the beginnings of wisdom was to see ourselves as others see us.' I feel thankful for the remarks of the stranger, and think we may profit by them."

How long these people continued those customs, I can not say, as I left their island very soon after.

As there is nothing of this kind at present in the world, I thought it might be well to have you present this old reminiscence of mine, that the people might know how far they have progressed.

## City Entertainments.

For the Week ending Dec. 30

McVICKER'S THEATRE—Madison street, between Dearborn and State. Engagement of Lotta, "Zip."

HOOLEY'S THEATRE—Randolph street, between Clark and LaSalle. Strakosch English Opera-Troupe. "The Marriage of Figaro."

ACADEMY OF MUSIC—Halsted street, between Madison and Monroe. Engagement of Lydia Tompson. "Kenilworth."

MYERS' OPERA-HOUSE—Monroe street, between Dearborn and State. Arlington, Cotton & Kimbel's Minstrels and Comicalities.

GLOBE THEATRE—Desplains street, between Madison and Washington. Engagement of T. C. King. "Lightning Bob."



## New York Department.

BY.....E. D. BABBITT, D. M.

Subscriptions and Advertisements for this paper received at the New York Magnetic Cure, 437 Fourth Avenue, by Dr. Babbitt.

## A New Health Manual.

Vital magnetism, the soul force, is admitted to be the subtlest, the mightiest and the safest of all elements of cure in the world, and yet there is no work in existence which explains the science of magnetic manipulation in its application to the various diseases. The "Vital Magnetic Cure," "Mental Cure," "Mental Medicine," etc., are capital books, and do what they pretend to do admirably, but where is the manual to which one can turn in a moment and learn how to treat most effectually with the hand, or with hot water or cold water, or other natural methods, such diseases as congestion of the lungs or brain, fits, paralysis, apoplexy, palpitation of the heart, etc. In such cases if we wait until the doctor is procured, the patient may be dead before he can arrive, and even when he does come, drugs are not of much use in such cases. Apoplexy may perhaps be cured every time if hot water and rubbing in the right place should be employed. Is congestion of the lungs or brain, the most fatal place of all to rub would be the breast and the front head, and yet these places are just what nine out of ten would work upon. How few understand the nervous ramification sufficiently to know that a downward movement over the calves is admirable for inflammation of the lower abdomen, or that a hot foot bath two inches deep is far better for congestion of the lungs than one twelve inches deep, or that a circular movement over the bowels must have the downward stroke come over the descending colon on the left side to remedy costiveness, and have the direction exactly opposite for diarrhoea. How few know the first thing about treating neuralgia, rheumatism, and scores of other diseases. How few can tell when to use hot water and when cold; when the right hand is best and when the left; when stimulating diet is necessary and when cooling diet; when alkalies are most needed and when acids; when to take electricity and when magnetism; how or when to bathe; how to sleep, how to eat, how to exercise, etc. I would state that I am about to publish a treatise on these subjects, which I have received inspirationally and tested by practice, and which I intend to circulate by means of agents and others by thousands, in order that the poor sick communities may receive a new aid. It will be a handsome book of about 120 small pages, bound in muslin, at a price (post paid) of 50 cents. Lecturers and others are already ordering them by hundreds, such a work being considered a desideratum. A department at the close, called "Triumphs of Magnetism," in which Magnetists who aim at a good standard, will give a brief account of remarkable cures which they have performed. To help meet expenses, 25 cents each line of eight words will be charged for this, and a little space will be devoted to advertising at the same rate, though I will not bind myself to keep the advertisement in after twenty thousand copies have been published. Send them immediately to E. D. Babbitt, D. M. 437 4th Ave. N. Y.

## A GOOD HOME FOR PROGRESSIVES.

Drs. Wood and Holbrook, publishers of the *Herald of Health*, have turned their Hygienic Institute, 15 Light street, New York, into a Hygienic Hotel, having refitted it. I have no interest in speaking of this excepting the good of humanity. They have fine spacious parlors where their guests, who are a genial, progressive sort of people, spend much time evening; in quiet parlor games and in a social way. People ought to go there to learn how much more delicious real Graham bread and Graham gems can be made than white bread, and especially how much more nourishing they are to the system. It would be well for us if we would not have so much to do with the great greasy world, the flesh and the devil of scrofula which hides itself in pork.

## THE NEW YORK LECTURE.

Mr. Peebl's finished up his m. n. t. u. s. with us, and is off for Boston. The interest in his lectures kept up till the last, the house being overflowing on Sunday evenings. On the last evening he gave Mr. Lyman C. Howe, our lecturer for December, a glowing commendation as one of the ablest lecturers in the field. Thomas Gales Forster is said to be so feeble as to be entirely incapable of lecturing, which we of course regret. Strangers should remember that our lectures are held at Robinson Hall, Sixteenth street, west of Union Square, at 10:30 A. M. and 7:30 P. M. Lyceum at 2:30 P. M.

## Letter from J. Curl, M. D.

BRO. S. S. JONES.—I am rejoiced to know that you are still dealing such sturdy blows, and showing up to the world the low filthy licentious acts of the Moses-Woodhull clique. God bless you, my dear brother. I more than ever appreciate you, and hope soon to take you by the hand again. I have ever been working for the JOURNAL, but shall now redouble my diligence, and verily I believe for every one that you lose by that corrupt gang of lovers, you will gain one hundred true, virtuous and genuine subscribers. We will see to this. During and since the convention our city has been flooded with dailies from Chicago, detailing the obscene speeches and slang of that filthy convention. It sickened and shocked my very soul, and not finding any advocates of free-lust here, or in Eastern Illinois, I left my numerous patients for a few hours to visit our neighboring city, Terre Haute, to see how they stood there. I made my way at once to headquarters, at Dr. A. Pence's, and by way a truer and more devoted Spiritualist of the Anti-Woodhull school does not exist. He informed me that he did not think there was now one advocate of that abominable doctrine in the city of Terre Haute. This gave me new life.

Just before I left my office, I felt a strong impression to sit at the table for a communication, and received the following from my pure and bright angel guide, for my own comfort and consolation, as I was feeling distressed upon this matter. I read it to my spiritual friends at Terre Haute, who all strongly urged me to send it to Bro. Jones for immediate publication, to show what bright and pure spirits think of the soul crushing doctrine of free-lust. I send this communication, and if you think it will advance our cause, please publish.

Paris, Ill.

COMMUNICATION FROM (SPIRIT) MARY MOORE.

We can see that you are sorely troubled concerning the recent convention at Chicago, and the course that has been adopted, openly avowing the corrupting doctrines of promiscuity, etc. Do not let it trouble you, for all this is required in order to separate the tares from the wheat, or in other words, to separate the true from the false. True Spiritualists all denounce this terrible corrupting and soul-polluting doctrine and practice of free-lust.

Your ranks have been filling up too fast, or rather too many have been coming into the fold that were not true believers of the grand and glorious teachings of the angels, but were mere sensualists in fact, and thought to draw the true Spiritualists into this horrible whirlpool of iniquity, to cover up their own vices, and make themselves popular and respectable, by dragging the true and devoted class of Spiritualists down upon their level. But fear not, all will yet come out in the end all right, and all who stand aloof from this contaminating heresy, that will refuse to fall down and worship at the shrine of the great beast, will find themselves eventually founded upon a rock and will shine as the morning star. It is a fearful ordeal, but the ranks of Spiritualism must be purified. The angels are conducting this whole matter—it is in their hands, and you will yet see that it will terminate in great good, and then the angel-world will come to the pure and holy with rejoicing, and talk face to face with such as keep their garments spotless and pure.

Thank God for this purification! Let the righteous be righteous still, and let the filthy be filthy still, or until they shall suffer the penalties of their transgressions, repent of their corruptions and do their first works over. When this is accomplished, the beautiful doctrines of the Philosophy of Life, as taught by the angels, will cover the earth as the waters cover the great deep. Is this not sufficient to comfort and console you for all this apparent evil and trouble in our ranks? Yes, verily; so rest easy, all will be well.

## YOUR SPIRIT GUIDE.

## Resolutions Adopted by the Spiritual Association of Shell Rock, Iowa, at a Meeting held Sunday, Nov. 24, 1873.

At a meeting of the Shell Rock organization of Spiritualists, called on Sunday, Nov. 24, the following resolutions were reported and unanimously adopted:

*Resolved*, That the 10th annual convention at its late session, said and done so little, if anything, pertaining to the true philosophy of Spiritualism, that we fail to see in what sense it can assume to be a representative convention.

*Resolved*, That we are unable to find any notch in harmonical philosophy, as we understand it, in which the Woodhull doctrines fit.

*Resolved*, That we are unable to reconcile the abolition of all laws restraining licentiousness, and the prevalence of a sentiment in favor of a variety or discriminating promiscuity, with the resolution "We protest against all forms of licentiousness," but consider the latter a blind for the eyes of the thoughtless.

*Resolved*, That we believe in the monogamic relation entered into and attested by marriage. Honest intention does not fear the bonds that insure performance, while for the base minded and those desiring to indulge in variety, and so long as Conventions meet to attest that such persons exist, consistent human laws are a necessity to protect husbands, mothers, sons and daughters from their insatiable vicious propensities.

*Resolved*, That we consider Spiritualism without any representative association, and recommend calling a convention, say in March next, that will take into consideration ways and means to bring our grand truth and saving philosophy more effectively before the masses, by systematized effort.

*Resolved*, That we refuse to employ any advocate of the social free love dogma, and none need apply. That we are well pleased with the action of our representative, Prof. W. J. Shaw, and of the minority with whom he stood in the Convention.

*Resolved*, That the sisters of this association send greeting to their sisters, S. Mills and Dr. S. T. Avery, saying "well done."

J. W. CUNNINGHAM, President.

H. GOODSSELL, Secretary.

## Free Religious Society of Chicago.

## PREAMBLE.

Holding these truths to be self-evident, that truth, justice, and fraternity are, and should be, ruling principles of true humanity;

And recognizing the fact that the human reason is the only umpire of truth, and that truth is the sole basis of justice and fraternity, and that association upon a platform of free thought and equal rights is the best means for promoting true civilization;

We therefore associate ourselves under the above name, and agree to abide by the following

## CONSTITUTION:

ARTICLE 1. *Name*.—This society shall be called the Free Religious Society of Chicago.

ART. 2. *Objects*.—Its objects are the elevation of humanity through the study of truth in moral philosophy and science, and the promotion of fraternity and true fellowship.

ART. 3. *Membership*.—Membership in this society embraces all who sign the constitution. But only those who contribute not less than one dollar annually to the support of the society shall be permitted to vote in its management.

ART. 4. *Opinions*.—Each member of the society is responsible to himself or herself only for any opinions they may severally hold upon religious or other questions, and membership in other societies, religious or secular, shall not be a bar to membership in this.

ART. 5. *Officers*.—The officers of this society shall consist of a president, and one or more vice-presidents, a secretary, and standing committees of finance and music.

ART. 6. *Elections*.—The officers and standing committees shall be elected annually at the first regular meeting of the society in the month of December.

Special elections to fill vacancies may occur, however, at any regular meeting.

ART. 7. *Amendments*.—This constitution may be altered or amended at any regular meeting by a two-thirds vote of the members present, notice of such amendments having been given in writing at least one week before said vote is taken.

## Liberal Progressive Lyceum.

By giving room for the following in the glorious RELIGIO-PHILOSOPHICAL JOURNAL, you will confer a favor. At a meeting of the Liberal Progressive Lyceum, held Nov. 25th, 1873, the following resolutions were passed unanimously:

*Resolved*, That the Liberal Progressive Lyceum of Chicago, is an independent organization, and is in no sense "under the auspices of, or auxiliary to," any other society.

*Resolved*, That a copy of this resolution be sent to the Children's Progressive Lyceum of Chicago, and to the RELIGIO-PHILOSOPHICAL JOURNAL for publication.

CHAS. A. DILL, Sec'y L. P. L.

C. H. TOLMER—yours received in regard to your paper, but no post-office given. Will comply with your request when you give post-office address.

## Voices from the People.

STURGEON, MO.—S. A. Morris writes.—No Hull or Woodhulls in this county.

MILAN, MICH.—Charles Gould writes.—I endorse all you advocate against Woodhullism.

OSWEGO, KAN.—S. C. Mills writes.—We are much in need of a physical medium here.

TALLEGRAND, IA.—D. Henderson writes.—Woodhull and Hull are out in the cold in these parts.

VERONA, WIS.—Mrs. E. Pierce writes.—I greatly admire your course in regard to Woodhullism.

ALBANY, N. Y.—Mrs. S. Smith writes.—I have read your paper with much interest and should not like to be without it.

NEW YORK.—W. S. Barlow, the poet, writes.—Success to your bold efforts in separating the Hulls from the pure grain.

BASTI, IOWA.—Joseph Burgess writes.—I approve the course you are taking in the Woodhull controversy.

BLANDVILLE, ILL.—N. O. Lisk writes.—I wish to say that I feel glad in my heart to see the bold, firm stand you have taken in regard to Free-loveism.

LIMA CENTER, WIS.—Mrs. C. S. Babcock writes.—I thank you, and thank God, too, for your defense of virtue and truth. May God and the angels bless you.

NORTH WEST, OHIO.—Jacob Haughey writes.—I, as well as many others, know full well how to appreciate the noble stand you have taken in defense of the "Harmonical Philosophy."

MT. UNION, O.—E. R. Morris writes.—Many, many thanks for your noble and fearless advocacy of morality and virtue as opposed to true immorality.

CHICO, CAL.—C. E. Elliot writes.—You can set me down for the JOURNAL as long as you continue to oppose Free-loveism. I hope soon to hear that Moses Hull's head is reduced in size somewhat.

WASHINGTON, KAN.—L. J. Williams writes.—Enclosed is remittance to be applied on subscription for the JOURNAL. I don't want it to stop coming.

VINTON, IA.—Sarah McElhany writes.—Spiritualism is getting foot-hold in this part of Iowa. Pictures have appeared on glass-panes of different churches; also in the Court House.

TOOELE CITY.—W. H. Sagers writes.—Bro. Jones, you intend to publish the JOURNAL during your natural life, and you may consider me a subscriber about that length of time.

ROCHESTER, N. Y.—Geo. V. Chandler writes.—I will do all I can in a humble way to get subscribers for you at any and all times, for I feel that you are taking a noble and independent stand for the cause of the Harmonical Philosophy.

BOYLANS GROVE, IA.—J. Leverich writes.—Those dirty birds should be shook from the tree of Spiritual Liberty in which they have already roosted too long. Brother Jones, you have my warmest thanks. What little I can do shall be done.

HUNTSVILLE, MO.—T. B. Garlinghouse writes.—The investigation of Spiritualism has been retarded in this country by the unjust connection of Woodhullism with it. I am in hopes that the filthy reptile is already dead, that it may be entombed in its own shame.

TIPTON, TENN.—R. H. Lawton, M. D., writes.—I am in receipt of two numbers of the RELIGIO-PHILOSOPHICAL JOURNAL of Nov. 15th and 22nd. They are the first I ever saw of your great and glorious paper. May it ever journey on with its good work.

BALTIMORE, MD.—P. Poullain writes.—I enclose you six dollars to be placed to my credit. I will always continue to subscribe to a paper so filled with valuable information and stored with ideas to be truthfully elaborated only by the unlimited reason of the human intellect.

ALBANY, OREGON.—Theodore Hale writes.—I like the noble stand you have taken against free-lust. Fight on, Brother, under the banner of purity and virtue, till the old, rotten ship, free-lust, is sunk down deep into the bottomless pit where it originated.

LINCOLN CENTRE, WIS.—C. R. Sylvester writes.—I had rather subsist on one meal a day than do without the dear old JOURNAL. I am against Woodhullism with my whole soul. The family lies are too strong in me to believe in Free-loveism. I think too much of my wife and dear children.

WEST UNION, O.—J. F. Beck writes.—You are publishing a beautiful magazine for the children, LITTLE BROTHER—beautiful in appearance, beautiful in thought and sentiment. Happy are the children who are permitted to read its beautiful thoughts, instead of the selfish and soul-chaining literature of Orthodox Christians.

OSAGE.—A Subscriber writes.—I feel justly proud and honored to be included in the ranks of Spiritualism (not Woodhullism), where we have such a noble, outspoken editor, who dare speak and practice what he thinks is truth, every time. May you long continue in well doing, for prosper you must in this enlightened age of the world.

MANKATO, MINN.—C. H. Andrews writes.—The JOURNAL cheers me up and makes me forget my pains and aches. May the bright angels lead and guide you and help you to keep on as you are doing, fighting for truth and the right. Yes, keep on striking up old Orthodox and Woodhullism. Preach to humanity a gospel of purity and love.

BINGHAMTON, N. Y.—H. B. Brown writes.—Enclosed, please find a post-office order for three dollars to pay for the RELIGIO-PHILOSOPHICAL JOURNAL another year. Must have it; can not do without it. The fearless manner in which you expose the Woodhull free-love doctrine, is worthy the respect and patronage of every moral man and woman in the universe.

ROCK PRAIRIE, WIS.—J. M. Dean writes.—I approve of the course you take on the "Social Question." Give the Woodhulls fits, for they deserve all the lashing they get, and more too; ought to have had it long ago. They have been the means of doing an immense amount of harm to the cause of Spiritualism; to my certain knowledge, has almost killed it in many places.

GALLIPOLIS, O.—Mrs. M. Alexander writes.—I admire the bold and fearless stand you have taken on the "Social Question" and cheerfully give my mite and influence to sustain you in fighting to keep the pure heaven-born angelic doctrine free from the contaminating influence of Woodhullism. Go on, fighting to conquer. Angels, pure and bright, will shield you.

ALMONT, MICH.—J. H. Andrus writes.—As well attempt to fasten a living, slimy frog to a globe of polished gold with a solution of slippery-elm bark, as to fasten free-lust or prostitution upon Spiritualism by the admixture of all the Hulls and chaff in creation. It won't stick. The frog, however big his head may be, will slip off, and jump to seek his "affiliates" in the miry swamp.

KEWANEE, ILL.—M. Fash writes.—I desire to enter a protest against the use of the word "Love" in connection with the Moses-Woodhulls, where it is certainly evident they are the Simon pure, free-lusters. It seems to me a perversion of the principle of love. What can be more beautiful and free than the principle of love, and still more so when compared with the dogma of free-lust as advocated and practiced by those Moses-Woodhulls.

MORENCI, MICH.—Mrs. E. Hoig writes.—Can I close without saying a word in regard to Woodhullism? One side of my thoughts say Yes, for the more you stir a maddy pool the nastier it becomes. But as I peer into the sanctuaries of my home, and I catch the gleaming intelligence of my little cherub that lies beside me, then my gaze wanders toward that child frolicking in the snow with their father, then my whole mother nature revolts against the interlopers that would invade domestic circles, and there sow seed of discord and discontent.

PARKERSBURG, IA.—P. P. Parker writes.—Bro. S. Shaw is doing a good work. We are holding mite societies for the purpose of hearing speakers, which are well attended. The churches are virtually dead. Go on, Bro. Jones, in the good work. Angels and all good men and women will bless you for the stand you have taken against the free-lusters. We have none here.

PATTERSON, N. J.—A. Wamon writes.—We have the last two months read with pleasure and pain your JOURNAL. It has grieved us to the very heart to think that our beautiful religion must be mixed up with such an abominable theory as free-love, and especially that it has been imposed on us by one who is no Spiritualist. We do not know what our friends were thinking of, when they elected her for president—they are paying for it dearly now.

TUKANNON, WASHINGTON TER.—Mattie Griffith writes.—Before closing, I wish to add my voice to those for the JOURNAL, that is ringing all over the country because of the brave stand you have taken against those social monsters. I hope you will not much longer be compelled to publish extracts from the shameful speeches of that ne plus ultra of filthiness, Victoria C. Woodhull. I want to see the pure pages of the JOURNAL unspiced by even her name.

No subscriber can regret the necessity more than we do, of being under the necessity of showing up from their own wisdom, the pernicious doctrines of "social free-loveism." The work is nearly accomplished. Scarcely one can be found, now, to say, "O, you don't understand her."—Ed. JOURNAL.

SMYRNA, MICH.—D. Philbrick writes.—Ben. Todd, about a year ago, gave us five lectures at our Hall in Smyrna. He got then quite a number of subscribers for the JOURNAL, the best Spiritual paper that ever was printed, as he called it. But I should think that he had changed his mind by his talk at the Chicago convention. But I have not changed mine. As for Moses-Woodhull, I can't think of anything to say only what has been said, but I think he would have rather poor picking in this vicinity.

The Rev. Ben. used to have a clean suit in his wardrobe, such as he wore at your place—they are all worn out and gone. He now dons the filthy rags of free-lust, and they fit him to a charm—but O, how verily like a *Diakka* they make him smell.—[Ed. JOURNAL.]

CAMPBELLTOWN, N. Y.—T. B. Williams writes.—You will confer a great favor if you will no longer send your heart and soul-corrupting RELIGIO-PHILOSOPHICAL JOURNAL, so called, to Mrs. E. B. Williams, of Campbelltown, N. Y. She does not read them. She has not seen one of them for more than six months. No one reads them; they go into the fire, a fit place for them, with their wrappers on. Hoping that you will comply with this wish, I remain, sir, a believer in God; in the Bible as his recorded word, the only rule of faith and practice; in Jesus Christ, the only name given under heaven among men whereby we must be saved.

REMARKS.—And this hypocritical pretender burns his wife's newspaper in hopes to contract her sphere of thought to as narrow a compass as his occupies; like an old Presbyterian priest by the name of Packard who caused his wife to be shut up in an insane asylum for years, because she could not believe in *infant damnation*! This fellow owes \$2.35 for the JOURNAL and intends to cheat us out of it, believing that the "blood of Christ" will not only atone for such meanness but also for abusing his wife by burning up the RELIGIO-PHILOSOPHICAL JOURNAL before she could get a chance to read it. Oh, religion, what fantastic tricks are enacted before high heaven in thy name!

CHARITON, IA.—Mrs. S. W. Fawcett writes.—Mrs. Morse, State lecturer, has been with us for the last month, speaking to crowded houses in neighboring villages, holding circles, etc. We hesitate not in saying, that she is the best inspirational speaker we have ever had the pleasure of listening to. Her logic is sound, brilliant and pathetic. We recommend her to those wishing to employ lecturers, as one true to her calling, worthy a place on every rostrum, or pulpit in the land. She is free from the contaminating influence of Woodhullism. Brother Jones, you should have the co-labor and heart-felt gratitude of community everywhere, for the independent and true position you take in regard to this subject.

WAMEGO, KAN.—Lea B. Leach writes.—Our circle is a young one, and numbering but few believers. I heartily endorse your position on the Hull-Woodhull question, although we are sorry the necessity exists for much discussion on a subject which is not agreeable to us except as a necessity. We wish and expect to see you hold the question out the right light, and the matter is settled to the entire satisfaction, not only of our sensitive, timid and gnostic Spiritualists, but also to the satisfaction of many who have never investigated our Philosophy of Life, that Woodhullism is not, never was, and never can be a part of true Spiritualism.

MT. STERLING, IA.—T. M. Thatcher writes.—Not long since, I had the pleasure of calling upon and conversing with an aged couple who have long since passed the threshold of three scores and ten years. These happy old people, for such they truly are, look forward with an intense longing to the glorious immortality beyond the grave, and are firm believers in the modern science of Spiritualism. The name of this interesting couple is McCrary, and they are the parents of Hon. Geo. W. McCrary, member of Congress from the District of Iowa. Peaceful and contented in their belief of a future state of existence, it is, indeed, a solace and comfort to talk with them and listen to their words of faith upon the glorious religion. Their reverent heads sprinkled with the silvery hairs of time, at once command respect and admiration, and they both possess to a remarkable degree the bright faculties of manhood and womanhood, and can relate with surprising precision scenes and incidents of their past life which astonish the listeners. To these good old folks, we wish a safe and happy deliverance from the trials and vicissitudes of this life, to the grand scenes of the world beyond. Spiritualism is on the ascendency in this quarter of the world, and I think will be the acknowledged religion ere long. You are doing a grand work by sifting out the fraud and deceit that are sometimes imposed upon us and holding those up to the view of the people.

NORTHFIELD, MINN.—J. L. Potter writes.—Another month, (November) has passed us by since last I reported through the JOURNAL to the Spiritualists of Minnesota, of our progress in spiritual and temporal things. I have but one statement to make regarding our cause—it has been a success; it has reached its majority here in this part of the most favored land. I never saw so much to encourage me in the great work of promulgating spiritual truths, as at the present. The people are all alive to success of our common cause. At Shakopee, where the town is largely Catholic and Protestant Christians, we have succeeded at last in getting out a good respectable audience. At Princeton, St. Cloud and Sauk Centre, the houses were not large enough to hold the people. Many had to leave because the eager ones had filled the house before them. I hope the Executive Board will get another agent at work soon, for the cry is, "Give us more of these truths." The heaven is working. Your position, Brother Jones, in putting the infamy of free-lust out of Spiritualism, is appreciated by many substantial souls in these parts. Do not give up in this matter, and all will be well in the end. During the month, I have visited the following places: Shakopee, Osseo, Anoka, Princeton, Elk River, St. Cloud, and Sauk Centre; have delivered twenty-five lectures; have added nine new members to the association, and received in collections and yearly dues, \$80.06. Expenses have been \$7.35. Am well satisfied with the labor and its results as a whole. One good Brother came thirty miles to hear the truths of Spiritualism, and felt sad when I told him I could not go to his place and lecture. For my appointments were out, and I must fill them. Sometime, Brother, I will get over into Pope county, and do what I can to help on the cause.

## Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit-life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

Mrs. Robinson will furnish the remedy, and send it by mail or express to all who may apply for the same within the next sixty days, on the receipt of five dollars (the simple cost of the ingredients), and guarantee a most perfect cure or refund the money, if directions accompanying each package are strictly followed.

The remedy is harmless, and not unpalatable.

She makes this generous offer for the double purpose of introducing the remedy, and for bringing the cure within the reach of the poorest people who use the pernicious drug. The expense of a perfect remedy will not exceed the cost of the drug for continuing the deleterious habit one month!

Address Mrs. A. H. Robinson, Adams St., and Fifth Avenue, Chicago, Ill.

We have so much confidence in the ability of the Board of Chemists and Doctors who control Mrs. Robinson's mediumship, that we unhesitatingly guarantee a faithful execution of the above proposition.—[Ed. JOURNAL.]

## PRICES REDUCED

OF

## MASON &amp; HAMLIN

## CABINET ORGANS!

December, 1873.

In accordance with reduction in cost of labor and material, the Mason & Hamlin Organ Co. have reduced prices on many styles of their Cabinet Organs this month. (See New Price List, dated December, 1873.)

## NEW STYLES.

They are now introducing several new styles, which are the most beautiful as well as excellent Organs they have ever made, embracing several recent improvements offered at prices in accordance with present depreciated values.

## STYLE S, PRICE, \$190.

FIVE OCTAVE CABINET ORGAN;—NINE STOPS: 1, Viola, 2, Diapason, 3, Melodia, 4, Flute, 5, Manual Sub-Bass, 6, Octave Coupler, 7, Tremulant, 8, Combination Swell, 9, Full Organ. In Upright Resonant Case, new style, giving great resonance to the whole Organ. This Organ contains great variety and power, and is very attractive in appearance. new Fall Organ (Knee) Stop and Combination Swell enable the performer to go, instantly, from any single stop of the Organ to its full power, without removing either hand from the key board. He can as quickly and instantly return to the faintest whisper of which the Organ is capable.

## STYLE No. 75, PRICE, \$250.

FIVE OCTAVE CABINET ORGAN;—SEVEN STOPS: 1, Viola, 2, Diapason, 3, Melodia, 4, Flute, 5, Vox Humana, 6, Euphone, 7, Viol d'Amour. Having both Automatic and Knee Swells. The Euphone is a rich and beautiful stop; very effective in solos or combination. The Viol d'Amour is a new stop, now first introduced, with the softest whispering tone, of delicious quality. In Upright Resonant Case, new and elegant design, very highly finished; having the *REVOLVING FALL BOARD*, (patented Nov. 1873), which, beside adding to the beauty of the Organ, is more convenient for use. It is beautiful in form, has no hinges or slides, is opened or shut by a single movement of one hand, and when opened is entirely out of sight, except one edge.

## STYLE No. 73, PRICE, \$185.

FIVE OCTAVE CABINET ORGAN;—FIVE STOPS: 1, Viola, 2, Diapason, 3, Melodia, 4, Flute, 5, Vox Humana. Having both the Automatic and Knee Swells. In Upright Resonant Case, new and rich design, deep panels, cut in the solid wood, with carved ornamentation highly finished, having the new REVOLVING FALL BOARD. (See remarks under previous styles.)

## STYLE T, PRICE, \$130.

FIVE OCTAVE DOUBLE REED CABINET ORGAN;—FIVE STOPS: 1, Viola, 2, Diapason, 3, Melodia, 4, Flute, 5, Vox Humana. Having also the AUTOMATIC SWELL. In Upright Resonant Case, new design.

## STYLE R, PRICE, \$125.

Is the same, except that it has the KNEE SWELL and TREMULANT, in place of the VOX HUMANA and AUTOMATIC SWELL in style T.

## STYLE P, PRICE, \$110.

FIVE OCTAVE DOUBLE REED CABINET ORGAN, in plain case of solid black walnut, with AUTOMATIC SWELL.

These prices will be found something like ONE-HALF the prices commonly printed for inferior organs of less capacity. It is an expedient of makers of poor organs to print enormous prices, from which great discounts are offered, to present the appearance of selling to each individual at a specially low price.

All organs made by the Mason & Hamlin Organ Co. are VERY BEST in all their internal as well as external material and workmanship. They contain patented improvements found in no others.

This company have not shrank from exhibiting and comparing their productions with the best makers of the whole world at

All Important Industrial Competitions, and they have been UNIFORMLY awarded Gold or Silver Medals, or other highest awards. They received

First Medal at Paris, 1867



## CATALOGUE OF BOOKS FOR SALE BY THE Religio-Philosophical Publishing House.

All orders, with the price of books desired, and the additional amount mentioned for postage, will meet with prompt attention.

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## Frontier Department.

BY.....E. V. WILSON.

NOTICE TO CORRESPONDENTS.—Give name of town, county and State where you are when you write. Direct all letters to E. V. Wilson, Lombard, DuPage County, Illinois. Never direct letters to us in different country places, when we are speaking under short engagements, unless we so direct. Write short letters, and to the point, in "plain talk," stating just what you mean and want, and always date your letters.

## Greenville, Bond Co., Illinois.

Dear reader, we left the Joliet convention, (which was a grand success,) for Greenville, Bond County, Illinois, 49 miles Southeast of St. Louis. This is comparatively a new field, and yet there is material in this locality for the harvest—all they require now is "the test." Greenville, the county town of Bond County, is a thriving place of some 1,000 inhabitants, with several churches and any amount of infidelity, and why should there not be where Christians will pay \$75 a night for a New Yorker to make faces for them to look at, and grumble at \$10 or \$15 a night for the gospel that cheers the soul and points out the way to life eternal; and yet such is the fact, not only at Greenville but all over the country.

Well, we gave four lectures and a matinee at this place, commencing on Monday night the 1st inst., with 90 souls, and concluding Thursday night with a house packed to overflowing, and the cry still echoes in our ears, "Come again! come again!" While in Greenville, we gave many tests of character, life-incidents, diagnoses of disease, and description of spirits—nine out of ten of which were fully recognized.

To Wm. M. Evans, Merchant: We see with you a woman, fully describing her—she is your wife.

Mr. Evans said, "This is the first correct description of my first wife that has ever been given by a spirit medium, and is strictly correct."

Mr. M., a skeptic, unknown to us—we read his character and gave the important incidents in his life. We then read the antecedents of his family, the father and mother, and stated to the people, "This statement we have received is given us by the spirit of a woman who says she is his sister." Mr. M. as well as those who knew him, said in the main, "you are correct."

"What about the sister?"

"I have buried a sister that answers well to the description given by the speaker."

To an old man, after reading his character, describing his parents and telling him which one of the family he resembled, we said, "There is with you five spirits. An old man and woman, the man on your right, the woman on your left. The woman is stout, fair and very much like yourself. She is your mother. The other is spare—not stout, 5 feet 9 inches in height, very dark, dark hair and eyes. He is your father and unlike you. Between these are two or three others, one a youth when he left the form—he is your son. The third a woman, (fully described her), she does not say she is your wife, and yet her interest in you is equivalent to that a wife would have in one she had loved as a husband. It is our opinion she is your wife. The next, a girl of 20 years when she left the form—is now an immortal woman by your side, only waiting to welcome you to her home in spirit life. What say you, are we right or wrong?"

"Well, about half and half, as any one might guess."

Ha-ha-ha, and an accompanied laugh from all over the house followed.

Wait, ladies and gentlemen, be sure you have something to laugh at, and then laugh to your heart's content. Now, sir, I want you to answer me correctly. What part of the statement made by us is not correct.

"Well, you have not described my father, for one thing."

"Will you describe him?"

"Well, he was not so tall, nor as heavy as I am; besides, he had dark complexion, with dark eyes and hair."

"Very well, sir. In what does that differ from our statement?"

"You said I was like him."

"No, sir; we said no such a thing. We said you were unlike him, and like your mother."

"Well, you are right there. But I have never lost a wife, unless she has died or run off since I left home."

"But, sir, we did not say she was your wife. Do you identify this woman as a relative of yours?"

"Well, you tell."

"No, sir; we have had our say. We are now after what you say."

"Well, I don't know. I will talk with you some other time."

"No, sir, at no other time, but now. Do you recognize this young man and woman? Have you lost a son and daughter?"

"Well, yes, I have."

"How, sir, about the incidents and life-history given by these spirits of you. Is it false or true? We insist on an answer."

A gentleman rose up, saying, "I will answer. He is my father-in-law; and you are strictly right in all you have said."

"Yes, you are about right," said the old man.

We subsequently saw his daughter, who affirmed all that was said, and "the woman you took for his wife was his sister who died at twenty-five," she said.

To a lady (Mrs. W.), on the breaking up of the meeting that night, we said, "There is a sweet little one, a child in long clothes, held out in the air before you. It is yours, and it entered spirit-life a child."

"Yes," said the mother, "it is my darling," and the soft, mellow voice of the woman spoke the soul of the mother.

To Mrs. E.—"I find with you a spirit, who lost his life by an accident from the fall of some ponderable matter. He is a young man (fully described him). He is your brother."

"Yes."

"We see with you a boy. If living to-day, he would be about 14 years old. He was drowned when a child, and some 11 or 12 years ago." This child was recognized by many who knew him. The mother and son were both drowned on the same day.

"Thus the work goes bravely on, making many to think of, if not to believe, the facts of immortality as made plain by Spiritualism. In fact, the evidence of immortality is now demonstrated, and no longer are we left to doubt, and compelled to rest our hopes of immortal or continued life on the testimony of the few. The Science of Spiritualism is fast sweeping from our way to the Summer-land, the superstitions of the past—one by one they disappear: 1st. An angry God gives place to one of Love: 2d. The City of New Jerusalem becomes the beautiful Summer-land, with flowers, trees, green fields interspersed with streams, rivers, lakes, seas and oceans—all settled with islands. Then the Devil, that old, horned, hooved and long-tailed fellow, with his fiery breath freighted with the smell of

sulphur, saltpetre, kerosene and blue lightning, has changed, through the teachings of Spiritualism, into a very gentlemanly Diakka, living in the beautiful Wilderness of Mischievous, whose chief delight is to impose on the credulity of the Bostonians and New Yorkers—Chicago being too sharp for Mr. Diakka, and will so continue as the Frontier Department is "the advertising corner" of "the Gentle Wilson." Next week, my dear friends, we will give you an account of the Henry County convention, at Naperville, Ill.

E. V. Wilson will speak in St. Louis, on Saturday and Sunday evenings, Dec. 20th, 21st, 27th and 28th, 1873, at the Spiritual Hall, corner Fifth Street and Christie Avenue. We will hold a discussion at Greenville, Bond Co., Ill., on Monday and Friday evening, Dec. 29th and 30th, unless there is a back down on the part of our opponent.

## Resolutions.

S. S. JONES, Secy.—I transmit to you the following resolutions as expressive of the sentiments of our society, which is composed mostly of Spiritualists. I thank you for the bold and fearless position in regard to the teachings and practices of Moses-Woodhull & Co. I am respectfully,

A. L. THORP, M. D.

At the First Semi-Annual meeting of the First Society of Liberalists of Vandalla, Michigan, held on the 6th and 7th of December, the following resolutions were passed:

WHEREAS, There is an element of discord in the ranks of Spiritualists and Liberalists of the United States, by the foisting of the "social question" by Victoria C. Woodhull and her coadjutors, upon the religious convictions of the world; now, therefore, it is

Resolved, That we, the First Society of Spiritualists of Vandalla, utterly repudiate the teachings and practices of the Socialists, as taught by Victoria C. Woodhull & Co., and denounce them as pernicious to the best interests of humanity, and that we will have nothing to do with its teachers or advocates.

Resolved, That this be forwarded to the RELIGIO-PHILOSOPHICAL JOURNAL and the local papers for publication.

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